Baxter's Book,

Entitul'd,

The Cure of Church-Divisions,

ANSWER'D & CONFUTED.

And he prov'd to be a Physitian of

NO VALUE:

Who hath manifested his Folly and Weakness in undertaking a Work which he hath so little Understanding in

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By *Thomas Taylor.*

For, from the least of them, even unto the greatest of them, every one is given to Covetousness, &c.——They have Heal'd also the Hurt of the Daughter of my People with sweet words, saying, Peace Peace; when there is no Peace, Jer. 6. 13, 14.——*But ye are Forgers of Lyes; ye are all Physitians of no Value,* Job 13. 4.

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Baxter's Book,

Entitul'd,

The Cure of Church-Diviſions,

ANSWER'D & CONFUTE D,

RICHARD *BAXTER*, a man, who through a ſhew of Learning and Religion, had gotten (in *Oliver Crumwel's* dayes) a great eſteem in the minds of the ignorantly Zealous Profeſſors of Religion in this Nation, and eſpecially in the parts of *Worceſter-ſhire*, about *Kidderminſter*, where he then reſided) hath ſince the change of the Times, and coming in of the Old Common-prayer-Book again, much manifeſted his Nakedneſs, Confuſion, and Unſoundneſs to every Eye, that in any meaſure is open to ſee the difference of Truth and Error in the ground of it, as by his works appear: and that it is ſo, amongſt other things, that Book of his, falſly call'd, *The Cure of Church-Diviſions*, which I have now under-hand to anſwer, doth plainly manifeſt: For, inſtead of curing Diviſions, he hath ſhew'd *himſelf* to be a Phyſitian of *no value*, & ſo inſtead of *curing* hath ſtruck at (under a *Judas* Kiſs of Unity & Concord) the very Life and Foundation of all true Chriſtian Unity and Amity; to wit, The Free and Perfect Teachings, and Gifts, and Work of the Spirit of Truth (the Spirit of the Father and Son in his believing Members) whereby they cry in a ſpotleſs Mind, *Abba Father*, and freely and powerfully declare the Glory of his Kingdom to the Children of Men; and inſtead thereof, would

bring in and eſtabliſh that Soul-deceiving and Church-dividing doctrine of Humane Learning and Humane Helps, as abſolutely neceſſary to the procuring and engaging, as it were, the Holy unlimited God to give unto the Creature his holy Spirit, and the Knowledge of the Myſteries of his Eternal Will and Kingdom for the ſame; as in Anſwer to an Objection in the 6th page of his Book, in his firſt Direction (ſo call'd) is to be ſeen. The Objection againſt his carnal Reaſonings, for Old Men's knowledge, is in pag. 5. where he ſaith.

I know thoſe that I have to do with will ſay, That Divinity is not learn't by Labour and Men's-teaching, as other Sciences and Arts are; but by Teaching, (I add, *yea, and moſt free Gift*) *of the Spirit of God, and therefore the Youngeſt may have as much of it as the Eldeſt.*

And to this *R. B.* there thus anſwers.

Anſw. *There is ſome Truth* (ſaith he) *and ſome Falſhood, and much Confuſion in this Objection.*

Reply, But O the Darkneſs, yea, rather Enmity, that is in *Baxter's* heart againſt the free Teaching of God's Spirit! that he would find any thing againſt ſo plain and manifeſt Truth, as is in this Objection! But what will not Fleſh do that is lifted up with Conceits of his own wiſdom, to keep up its Honour before the people, rather then the Pure Undoubted Truth of the Goſpel, and Self-abaſing Spirit of Truth, ſhould Raign and have the Preheminence.

But let us hear how this *R. B.* proves that, that there is either Falſhood or Confuſion in the Objection.

It is true (ſaith he) *that the ſaving Knowledge of Divinity muſt be taught by the Spirit of God; but it is falſe, that Labour and Humane Teaching are not the Means which muſt be us'd by them who will have the Teaching of the Spirit.*

But to this I ſay, That a Child of Light, in the leaſt Meaſure, doth eaſily ſee the Falſhood of that ſpirit, by which this *R. B.* is acted in this his anſwer: For the wind of the Spirit bloweth where it liſteth, and thou hear'ſt the ſound thereof, thou natural Man; but neither knows whence it comes, nor whither it goes; ſo is every one that's born of God: And without this Birth, all thy knowledge is damning, not ſaving, *John* 3. 7, 8. &c. And

Job 32. 7, 8. I ſaid dayes ſhould Speak, and multitude of years ſhould Teach Wiſdom: but there is a Spirit in man; and the Inſpiration of the Almighty giveth them Underſtanding. And ſaith God, It ſhall come to paſs in the laſt dayes, that I will pour out my Spirit upon all Fleſh; and they ſhall all know me, from the leaſt to the greateſt; yea, and Young-men ſhall ſee Viſions, and Servants and Hand-maids ſhall Propheſie: and ye have receiv'd an Unction from the Holy One: and ye know all things, (ſaith the Apoſtle *John*) and ye need not that any man teach you. This is the Day of the Lord, wherein theſe things are fulfill'd; prais'd be God: And the new Covenant aboundantly witneſs'd in the Children of Light, whom this wicked Book of *Baxter*'s ſtrikes at; but his Wickedneſs turns upon his own Pate, and his own Inquities ſhall ſlay him: For he, by his carnal Wiſdom, would darken Knowledge, and ſhut the Kingdom of Heaven againſt men, as his Predeceſſors of old, the *Phariſees* mention'd *Mat.* 23. did: But the Lord hath open'd a Door to the Believing Souls this Day, which all the powers of Darkneſs ſhall never be able to ſhut; Glory to his Name forever.

But what is that Labour and Humane Means that People muſt uſe for getting the Spirit of God, or ſaving Knowledge of Divinity, as he calls it: Is it tumbling over a Ruck of Books, ſtuffed with art and Humane Wiſdom, or Learning from below, as this *R.B.* hath long done, to the darkning of his Heart from the Knowledge of God, and Way of his Spirit; ſo that he knows nothing of it after all his long loſt labour, but what he knows naturally, as a bruit Beaſt (and that's plain) for it ſanctifies him not, as by his confeſſing, That his beſt Duties, even his Prayers are not without ſin; and affirming, that no man prayes without ſin? as in his Book is to be ſeen, page 195. and in his Preface.

And ſo the Prayer of Faith, and Preaching by the Spirit, he is ignorant of; yea, Preaching by the Spirit is become a Mock and a Deriſion to him and his Brethren at this day: but *Paul*, and all the Miniſters of Chriſt, Magnifie the Free Grace and Infinite Gift of the Spirit of God, according to that (2 *Cor.* 3.) Saying, Not that we are ſufficient of our ſelves to think a

good

good Thought; but our Ability is of God, who hath made us able Miniſters of the New Teſtament; not of the Letter, but of the Spirit; for the Letter kills, but the Spirit gives Life: And that which the Eye hath not ſeen, nor Ear heard, nor hath entred into the Heart of man (or Humane Heart) to conceive, hath God reveal'd to us by his Spirit; for the Spirit ſearcheth all things, yea, the Deep Things of God; and which Things we Preach or Speak not in the words which man's (or Humane) Wiſdom teacheth, but which the Holy Ghoſt teacheth, comparing Spiritual things with Spiritual, 1 *Cor.* 2.

But this *R.B.* comparing Spiritual things with Carnal, is not wiſe, who, becauſe old men, and long Students in Arts and worldly Sciences are moſt Wiſe, or likely to be ſo; therefore they that labour and ſtudy moſt in Books of Divinity (ſo call'd) get moſt of the Spirit's teaching.

O ſad! That ever the minds of the Children of Men ſhould be ſo cover'd with darkneſs, and yet read the Scripture of Truth, which witneſſes to no one thing more then to the Free Teachings of the Spirit of God, without humane Helps! For all the Help that is humane, or that man who is (*ab humo*, that is) *from the Earth*, can afford, is but natural, and of this World, which comes to nought; therefore is it ſaid, That none of the Princes (that is, the chief men) of this World knew the Myſtery of Chriſt and his Kingdom then, which made them ſo band againſt him, ſee the 2d *Pſalm*. And the Natural Man, with all his natural means, diſcerns not the things of the Spirit of God, becauſe they are ſpiritually diſcern'd: So every one that would know the Mind of the Spirit of God, muſt come to feel (through the Moſt Holy Faith) a meaſure of it in themſelves: For, after ye believ'd, ye were ſeal'd with the Spirit of Promiſe, *ſaith Paul*: And the Word is nigh thee, even in thy Heart and Mouth: O thou that haſt an Ear to hear, hear what the Spirit ſpeaks, even the Word of Faith, which we Preach. Therefore go not forth from the Anointing of God in thy Heart, to hear the frothy and falſe Doctrine of ſuch as R. B. who have run and ſet up themſelves by their humane Helps, in the place of Teachers, and God never ſent them, and therefore they cannot profit the People at all;

all; but lead them about, like silly Women, laden with divers Sins and Lusts; yea, in their Prayers and best Performances, as is manifest; and so, not being sent and enabled by God's Spirit, they can never lead you to it, but from it, as is manifest.

Also *R. B.* in pag. 6. before mention'd, saith, "The Objection hath much Confusion in it. (and how proves he that, "but by saying) 1. It confoundeth the Spirit's teaching us, by "inditing the Scripture with the Spirit's teaching us the meaning "of the Scriptures. 2. And it confoundeth the common Knowledge of Divinity, with the saving Knowledge of it. No "man cometh to a common Knowledge, fit for a Teacher of "others, without the Spirit's teaching by the Scriptures; for "that was the first part of the Spirits teaching us, to inspire "the Prophets and Apostles, to deliver a Teaching Word to "the Churches, by which we might all be taught of God through "all Generations. But many men have excellent common "Knowledge by this Word, and by the common help of the "Spirit, without that special Help, which begetteth saving "Knowledg: And all Knowledge requireth Time and Labour "to obtain it, though the Spirit giveth it, and though it may "be sanctified to us in a little time; but that may be a means of "saving others, which saveth not the man that hath it.

And in pag. 114. *farther saith*, "Take them not for no Ministers that want Grace totally: and marvel not that Gifts are "more necessary to the validity of Ministration, then Grace is; "he may perform the Office of a Minister to the benefit of the "Church, that hath no Saving Grace at all. *Thus far* Rich. Baxter.

O! What Sorcery and *Egyptian*-Darkness is here, to make void the New Covenant, and Free Gratious Teachings of the Spirit of God in these dayes, and to establish the Letter in the room and stead thereof, which only witnesses to it, and is a Declaration concerning what the Spirit of God did in them, and in the World before Christ's coming in the Flesh, and what was done during his being in it, and what the Spirit would do in

in the Believing Souls, and in the World after that time? But this the Hirelings do, that they by their trading with, and giving their falſe meanings upon the Scriptures, they may keep the people in Blindneſs, and ſo from the Anointing, and Teaching, and Enjoyment of that Spirit that was in them that gave forth Scriptures, that they may not ſee their deceitful Doctrines and Merchandizes, leſt they ſhould buy no more of them: For no man that knows the Badneſs of *Babylon* will buy them any more, and then will the Merchants of Souls Mourn: For, they that know the Lord, and his Spirit's Teaching in them, which is the Good Old Way, yea, and the ever New, Freſh, Profitable, and Living WAY; will follow no more ſuch men, as would bring in, and eſtabliſh a Graceleſs Miniſtry, as this *Baxter* doth here, to his everlaſting Shame. But ſuch Graceleſs Prieſts the Lord will have none of; nor his People neither: For my Sheep hear my Voice, ſaith Chriſt, and a Stranger they will not hear: Surely a Graceleſs Man is this Stranger: They (to wit, graceleſs men, ſaith *John*, 1 Epiſt. 4.) are of the World, and the World hear them; we are of God; Stewards of the manifold Grace of God, 1 *Pet.* 4 10. And they that are of God hear us.

And ſo, ever Bleſs'd and Prais'd be the Great and Glorious Name of the Lord Jeſus, who hath reſtor'd to them that obey him, the Glorious Doctrine of the Spirit's Teaching, as was in the Apoſtles dayes, according to his true Promiſe; where all in the Truth (of which we, the People of God, in ſcorn call'd *Quakers*, are Members) where all, I ſay, is done in and by the Holy Spirit, prais'd be God; and nothing own'd among'ſt us, but what is ſo done: Here is Praying in and by the Spirit, and Preaching in and by the Spirit, and Singing in and by the Spirit of our Holy Lord God; and ſo the Head being Spiritual, and the Members of the Body every one Spiritual (for we are all Baptiz'd by one Holy Spirit into the one Heavenly Body) our Food is alſo Spiritual Heavenly Bread, and Heavenly Wine, and the Water Spiritual that Sanctifies us, and makes us clean to God in all our Sacrifices and Services: for Chriſt gave himſelf for his Church, which is his Body, that he might waſh it, and preſent it ſpotleſs to himſelf, and without all Deformity, by the waſhing of Water (even the Water of Life) in the Word of Life,

Life, the creating Word of the everlasting Father, which is Spirit and Life, the Resurrection and the Life in every believing Soul; for we are redeemed from Death thereby, that we might forever hereafter serve God, in the newness of his own Spirit, and not in the oldness of the Letter, as all such do as know no other teaching Word but the Letter, as this *Baxter* doth; and so they having gotten a little Brain-knowledge by their humane helps, and not by the Spirit of Truth, they wrest Scripture to their own and others destruction, desiring and boasting themselves to be Masters and Teachers of others, whilst themselves need teaching what the very Principles, or beginning Doctrines of the true Christian Religion is, as is plainly manifested by his seeking to bring in a graceless Minister, or Woolf into Christ's Fold, surely the Woolf comes not but to rob and destroy. *All that ever came before me,* saith Christ, *are Thieves and Robbers, and never came in by the Door*, as its plain, the graceless man doth not, but hath climb'd up another way by his humane helps, as *Baxter* speaks; and to this purpose, see *John* the 10th, and *Mat.* 23. where Christ at large sets forth such woolfish Teachers; who can perk themselves up in Places of Teachers, by the World's help outwardly; but *will neither enter into the Kingdom of God themselves, nor suffer others, but shut up the Kingdom of Heaven against Men,* by such deceitful Doctrine and Antichristian Inventions, as this *Baxter* hath, by saying, *That Gifts are more necessary to the validity of Ministration, then Grace is*; and that he may perform the Office of a Minister to the benefit of the Church, that hath no Saving Grace at all; *And all knowledge requireth Time and Labour to obtain it, though the Spirit giveth it*, which last saying doth directly thwort and contradict the Scripture; which saith, *I was found of them that sought me not*, *Isa.* 65. 1. And *Paul* sets believing and working in this great matter of the knowledge of God and Christ to Salvation, one against the other, as the way of the Law and Gospel; *for to him that worketh*, saith he, *is the reward reckon'd of Debt, not gift of Grace; but to him that Believeth it is of Grace, to the Glory of God, great Love to man*; for saith Scripture, *God so loved the World, that he gave his Son, that whosoever on him believe, should not perish, but have Life Eternal*: And none can truely say, but those are the best knowers, and

wiſeſt People that have Eternal Life in them, though they never laboured for it, nor ſought for it; and ſo ſuch as this *Baxter*, who looks at all, as obtain'd by Time and Labour, they are thoſe ſpiritual proud ones, who are ſwelled ſo big with ſpiritual Pride, that ſelf Idolizing ſin, which, as himſelf ſaith, in his ſecond Direction (ſo called) is the great Rebel againſt God, the chief part of the Devil's Image; that one ſin which breaketh every Commandment; the heart of the old Man, the Root and Parent, and Summery of all other ſin; the Anti-chriſtian Vice, which is moſt directly contrary to the Life of Chriſt, &c. and theſe Letter-wiſe-men, that have patched together a Garment of Fig-leaves, to cover their ſinful nakedneſs, are proud of meer ſuppoſed ſpiritual excellencies; for the way of the Bleſſed Spirit, and its free Gifts, and free workings in the Children of Men, they are ſtrangers unto; and then through their Humane, Learning and loſt Labour, having gotten a little or a great deal of talk from the Letter of the Scripture concerning Religion, in their Earthly Spirits, which ſees nothing of the Kingdom of God; they condemn the Generation of the Juſt, whom God Teacheth and Bleſſeth with all Spiritual knowledge in Heavenly things, and call *them Spiritually proud*; becauſe they cannot but ſpeak very highly, and yet in the trueſt humility of Heart, concerning the great things that God hath done for their Souls; and becauſe they cannot joyn with the Wicked whom God abhoreth, neither in their Worſhip, nor other ſinfull Cuſtoms.

And ſo out of that old Bottel, come all thoſe unſavory expreſſions of *R. B.* before mentioned, againſt the free Teachings of God's Spirit; yea ſo great an Enemy he is to the wholſom Doctrine of free Grace, that Pag. 7. he ſaith, 'Is it not Blaſ-'pheming of God's Spirit to make it the Patron of mens ſloth 'and idleneſs under pretence of Magnifiying Grace.

To which I anſwer, That pretending we deny, and truely ſay, with the Apoſtle, *That God who commanded Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give us* (yea, moſt freely without our own Labour, or any humane Help) *The knowledge of the Glory of his Kingdom*; and thoſe that call this Doctrine, either in the Apoſtle, or us, a Patronizing of Sloth and Idleneſs,

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are those that do really blaspheme God's Spirit which teacheth it.

'But many Texts (saith *R. B.*) commands us diligence; and 'sloth is a great Sin.

To which I say, the Scripture indeed commands a diligent improvement, and Holy exercise of the free Gifts which the Spirit hath giveth the Faithful: But the Scripture never said, that Humane Labour and Helps are the Means to be used for getting the Spirit's Teachings; and without which no knowledge in Spiritual Matters is now received; *Stir up the Gift of God in thee*, saith *Paul* to *Timothy*, so say I; But he no where puts the Humane or Carnal man to Work or Labour to get the Spirit; for that is quite contrary to this Scripture, *Gal.* 3. 2. as also *Rom.* 9. 16.

Obj. But this *Baxter* asks this Question, 'Why hath God settled 'a Teaching Office in his Church, and commanded all to attend, 'and hear, and learn; if we are taught by the Spirit without man's 'help? Why were the Apostles sent forth into all the World, '&c?

Answer, Here is the great stumbling of these Unbelievers, (the Worldly wise ones indeed) what, because God in his free unlimitted Spirit did begift men, and in his own Spiritual Power sent them forth to preach and publish all abroad the Glory of his Kingdom, and Good Will to men; cannot People therefore be taught by the Spirit without man's Help? What reasonings this? when the Scripture expresly saith, That all the Gifts and Addities, Helps, and Means of bringing People to God, and the Knowledge, and Enjoyment of all the Good Things of his Kingdom, are meerly, solely & wholly from God & his blessed Spirit's free Gift in Christ, and not from man at all: And therefore, when the *Corinthians* began to look at man, whether *Paul*, or *Apollo*, or *Cephas*, he calls it Carnal, and said, Christ was not divided; signifying, plainly it was Christ, and the Spirit of his Power that alone did all in all; as Christ said, *John* 15. *Without me you can do nothing*; for in the True Church Christ ever was, and ever will be all in all, & man nothing; as *Paul* said of himself, *Paul* is nothing: But in the False Church where *R. B.* is pleading for man, yea Graceless Ministers, man is all, and Christ suffer-

Suffered to have no Rule: But those mine Enemies, saith Christ, *That would not that I should Rule, bring them and slay them before my face.*

But what sottishness is this in *R. B.* to ask such a Question as this when himself confessed in the very last words before it, 'That none are so forward to preach as these same men that 'cry down mens Teaching: Whereby it plainly appears that we do not deny God's Teachings, and the Spirit's Good and Gratious Gifts freely given for the edifying and building up of the Body of Christ, till we all come to a perfect man, to the measure and stature of the fulness of Christ, no more then the Apostle did, *Ephes.* 4. 11. &c. but that which we cry down, is that Antichristian spirit in *R. B.* and all such men as by seting up self, and flesh would draw from Christ and his Teachings in Spirit to look at them, and their painted words, and love killing Doctrines, who are this day *Goliah* like come forth to defie the Armies of the Living God, but the Stone cut out of the Mountain, without Hands, shall dash them and their Images all to peices: Glory to the Lord for Ever. And though they with their Humane or Earthly spirit and Sorceries, withstand the Truth and Spirit thereof, as *Jannes* and *Jambres* withstood *Moses*, when he was about to call *Israel* out of *Egypt*; yet as their Folly was soon seen, so are these, and they shall not proceed far; but *Israel* out of *Egypt* shall go, and those Faithful ones that are escaped shall they not with all their Inchantment bring back again into *Egypt*: Glory to the Lord for Ever Amen.

But wouldst thou indeed know, Oh vain man, *R. B.* for what the Apostles, who had Ability to preach (without mans help) were sent forth, then thou mayst know, it was to reprove such as these that would limit God to vain man's Help, and to call his People from amongst you, who lay heavy Burdens on mens Shoulders, but will not touch them with one of your Fingers, it is even so.

But whereas thou addest and say'st, 'Those are taught of God, 'who are taught by those who are sent of God to be their Teach-'ers: It plainly shews the numerous Company thou boasts of, who believe thee, are not taught of God, for thy Doctrine already mentioned shews most plainly that thou wast never sent

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of God; for never did any, whom God sent, set themselves against the free and Gratious Teaching and Gifts of God's Spirit, to Establish Humane Helps, as thou doest: But as if that which thou hast said were nothing, thou addest Pag. 8.

'Advise with the experience of all the World; Who was 'the man that ever you knew, able to Expound one Chapter in 'the Bible by the inward Teachings of the Spirit alone, without any Labour of his own, or Help from others by Voice or 'Writting? Where dwelleth the man, who by meer Inspiration 'can turn one Chapter out of the Hebrew or Greek into the 'vulgar Tongue? and where is the man that can solidly unfold 'any Doctrine of Divinity, which he never read or heard of, or 'can Teach that Truth, and deny that Religion which he was 'never taught by man.

And afterwards in his Second Direction, and Pag. 16. having led his wretched Disciples into a Laborinth or Mist of words, about their uncertainties in their Matters of Knowledge; and having advised them to humility, as he calls it, or not to think too highly of their own knowledge; he there adds, and sayes in that 16th. Page especially, 'If you know your advantages for 'knowledge have been less then other mens, that you are young; 'or that it is but a few Years since you entred upon the study of 'the Scriptures; or that you have not any stronger natural Parts 'then other men; that you have not had that Measure of Learning which might further your knowledge of the Holy Scriptures; but that others that differ from you have had much 'more of all these Helps and Means then you, and have Prayed 'more, and Meditated more, &c.

And in Pag. 17. in his Answer to an Objection; which is, 'That the Learnedst men are not always the wisest in the matters of Religion; he saith, many men are learned in the Languages and Sciences, who are not learned in the Scripture; 'because they applyed not their Studies that way; and many 'men are learned in the Scriptures and Sacred Languages who yet 'live in sin, though they are able to Teach the Truth, for others: (here by the way) all may take notice what a False Teacher this *Baxter* is, who is not ashamed to say, 'That man that lives in sin, 'may Teach the Truth for others; for such as live in sin neither

ther know the Truth (which is Christ) nor have seen him, (as *John's* first Epist. Chap. 3. expressly saith) but this *Baxter* goeth on and saith: 'But those that well understand the Scriptures without learning the Languages which they are written in, and the Customs of those Times, and Countries, or without much reading, and long study of the Scriptures themselves, and the Writings of them that better understand them, are so few, if any at all; that if you will pretend to be one of them, you had need of some Miracle, or something like a Miracle, to make your selves or others believe that you are not deceived.

I Might here add his other false Doctrines immediately following these in that his Book, as his Answer to an Objection there set down against singularity, or so; the Objection is this: 'The greater Number are not alwayes in the Right; therefore why should my singulary discourage me: But because his Answer hath pretty many words in it, I refer it to another place, and to what he hath already said do answer, and say in brief thus.

First, That as by his other words, so also by these it is most manifest from what Fountain this *Baxter's* knowledge hath proceeded, to wit, not from the Inspiration of the Eternal Spirit, which gave forth Scripture; but from his own Earthly or Natural spirit and Humane Industery and Studies, and trading in Books and Letters without him, from which Earthly or Humane Spirit and Wisdom hath not come (nor possible ever can come to any) the right meaning and understanding of Holy Scripture (as such as he would have it) for the natural man as the Apostle saith, *Perceiveth not the things that be of the Spirit of God, 1 Cor. 2. 14.* But all false Visions, and lying Divinations have ever come from that Earthly spirit, and all the cruel wrestings of the Holy Scriptures from the beginning to this day, have proceeded from it, to the miserable and wofull undoing of the Generallity of that People called Christendom; as also the Blood-sheds, and all the cruel usage of Spiritual Minded Men, for their pure Conscience sake, have issued from that Fountain of the Earthly spirit, and the false Births thereof from the beginning, and that great Whore found Guilty of all; for in her was found the Blood of Prophets, and of Saints,

and

and of all that were ſlain upon the Earth, *Rev.* 18. 24. for what Spiritual man did ever ask ſuch a Queſtion, or rather affirm; for in him, his queſtion is an affirmation, to wit, 'That no man is able 'by the inward Teachings of the Spirit alone to Expound one 'Chapter in the Bible: And that there is none can ſolidly Unfold any Doctrine of Divinity, which he never read or heard 'of, or can teach the Truth, or defend that Religion which he was 'never taught by man.

Oh happy therefore are they who are come to the Everlaſting Covenant of God, and to know the inward Teachings and Leadings of his Holy Spirit in their Heart, to Lead them into all Truth according to Promiſe, *Joh.* 16. without being beholding to Vain Man's Help; for whereof is he to be accounted, as is manifeſt, even as a Thing of naught, is the beſt of them, out of the Truth: For O! How Ignorant of the Miniſtry of God and Chriſt, and the Holy Spirit's Inſpiration, ſufficient Teaching, is this *Baxter*, who is not content to ſit among the Pariſh Teachers, as a Fellow; but even takes upon him to be a Teacher of the Teachers? Yea, ſo Ignorant and Unbelieving is he concerning the Spirit's Power and Sufficiency in theſe dayes, that without an outward Miracle he will not believe any ſuch Thing: Nay he would not have People believe, for themſelves, that God teacheth their own Hearts, unleſs it come in man's Way, and by Humane ſtudy, Labour, and natural Means: Therefore the Lord ſaw good for his own Glory, and for the Vindication of his own Honourable and Everlaſting Truth, which the Hirelings had made void by their Traditions; and for the abſolute neceſſity of his own beloved Seed, to reſtore unto us the Ancient Doctrine of the Holy Spirit's Sufficiency in all the Work of bringing man out of the Fall to God, that the Lord, the Spirit, might be the firſt and the laſt; yea all in all in their Salvation, without man's Help; for he is worthy, who as he created all things, by his own alone Power, and according to his Good Will; ſo he reſtores all things according to the Counſel of his own Will, and not of Fleſh, nor of Blood, nor of the Will of Man, as the Apoſtle alſo ſpeaks, *Joh.* 1. 13. but, Oh, How unlike is this Doctrine of the Apoſtle's, to *Baxter's*; for when the Apoſtle had ſaid, *To them that received Chriſt,*

to

to them he gave Power to become the Sons of God; left any ſhould think, as this *Baxter* doth, that it was either by man's Labour, or Study, or Humane endeavour, or Art, or Parts; or any natural Abilities or Helps whatſoever; he ſaith, It was not of Fleſh, nor of Blood, nor of the Will of Man, but of God. And of his own Will begat he us, by the Word of Truth, ſaith that other Apoſtle, *Jam.* 1. 17, 18. and he bids not err, as this *Baxter* doth, to ſet up another Fountain or Root; and that this Word of Truth is not any outward Writing, Voice, or any Creature, *John* in his firſt Chapter tells us, *That in the beginning was this Word, and the Word was with God, and is God*; and his Name is called the Word of God, *Revel.* 19.13. ſo this Word, though it works according to the witneſs of the Scripture, which it gave forth freely, and as it ſelf pleaſeth, in the Children of men; yet it is not the Scripture; *For ſearch the Scriptures, or ye do ſearch the Scriptures*, ſaith Chriſt, *That witneſs of me, but you will not come to me that you may have Life*; and theſe were they that *Paul* ſaid, He bore them record that they had a Zeal for God (and Scripture) but not according to knowledge; for they being Ignorant of God's Righteouſneſs, went about to Eſtabliſh their own Righteouſneſs, and ſubmitted not to God's: And ſo even ſo this *Baxter*, and many ſuch like, have a blind Zeal, and a great Talk of the Scriptures without, and of the Spirit's Teaching by the Letter, and Humane Helps, and the like, but will not come to Chriſt, to know him in them, that they may have Life, and Wiſdom and Righteouſneſs: But would Eſtabliſh their own, which is meer Emptineſs and Vanity in the ſight of God and all truly Spiritual men, 2 *Cor.* 13. 5. *Rom.* 10. 3.

And how far this *Baxter*'s Language in thoſe other words, where he ſaith, 'That if any will pretend to a good Underſtanding of the Scriptures, without learning the Languages which 'they are written in, and the Cuſtoms of thoſe Times, Countries, 'or without much reading and long ſtudy of the Scriptures themſelves, and the Writings of them that better underſtand them, 'had need of ſome Miracle, or ſomthing like a Miracle, to perſwade themſelves, or others, that they are not deceived. How far, I ſay, is this Doctrine and Language in this *Baxter*, from the Language of the holy men of God that writ Scripture:

let

let the Spiritual Man who best understands all things judge; for the holy Apostles Magnified the free Grace, and the free Teachings of the Spirit of Grace, and debased man and all Humane Helps, as is said before, and as the Scripture every where witnesseth: But this, *Baxter* tyeth the Wait and main stress of all upon Humane Learning, natural Parts, knowledge of Customs and Countries, much reading, long study, and the like; insomuch, that without them, man must not look that any should believe him: Nay, nor he must not own God's Teaching in his own Heart without these; unless seconded by some Miracle, or the like.

But, Oh the Misery therefore of such poor Souls, as follow such wretched Teachers, and their damnable Doctrine, as I may well And Oh forever Blessed are they who are brought from off such Barren Mountains into the good Fold, where all the Lambs of Christ lie down in the good Pasture of the Spirit's fulness, and walk up and down in the Light of the Lord, under the hand of the good Shepherd Christ Jesus, where none can come to make afraid, nor deceive; for in the Light of our God, we see all these false Teachers, and their devouring Doctrines; and by the holy Power of God are delivered from them, and made able in the overcoming Spirit of Truth, to declare against them: Glory to God forever, Amen.

Again, Let us revew, and consider in particular a little of those words of his before set down; where he saith, as an Argument to perswade his young Ones and Dissenters, to his falsly called Humility.

Especially saith he, 'If you know your advantages for knowledge have been less then other mens; that you are younger, 'or that it is but a few Years since you entred upon the Study of 'the Scripture; or that you have not any stronger natural Parts 'then other men; or that you have not had that Measure of learning, which might further your knowledge of the holy Scripture: But that others that differ from you, have had much more of all these Helps and Means then you; and have Prayed more, 'and Meditated more. &c.

To which I Answer, That by these words it is easily seen,

what manner of knowledge it is that this *Baxter* trades in, and would have all Slaves unto; and what are his Means for obtaining it; to wit, a meer natural Knowledge, which by meer Worldly Helps, and Advantages may be attained, for a meer Heathen accompanied with many Years, and much Humane Learning, and strong Natural Parts, that can but talk much of the Scripture; especially having on him a Form of Prayer, and the like, must needs go for a better knowing Christian with him, then the dearest Child of God; especially if he be young in Years, and want those natural Helps, and outward appearances.

Oh what havock hath such Doctrine, as this of *Baxter's*, made amongst his deluded Hearers, and Admirers in this Nation so that now, let the Man of God come to one of them in the purest Evidence, and most powerful demonstration of the Spirit of Truth, if he appear not to them cloathed and accompanied with these Natural and Worldly Abilities and Indowments; they are fenced against the Lord's Messenger with such Arguments as these; 'You are but young; you have but studied a while; you 'are of slender and mean Natural Parts; and little or no Schol-'lar-ship; and have Prayed but little, &c. in comparison of 'our Grave and Learned Divines, and the like! So that as Christ said, so we find now true; That *Publicans* and *Harlots* enter into the Kingdom of God before such; and now what a Carer of Church-divisions this *Baxter* is like to prove is easily seen, and therefore that charge which his self-condemned Heart fear'd would come upon him, may justly be brought upon him here, which in his Preface to his Book, he sets down thus,

'They will affirm (saith he) That I have clawed with one 'party, and have girded at the other, and have sought to make 'them odious, by bringing them under the Reproach of sepa-'ration, of censuring and avoiding the Ungodly; and that being 'luke-warm my self, and a Complier with sin, I would have 'others to do so too: And that these Reconcilers are neither 'Flesh, nor Fish, and attempt impossibilities, even to reconcile 'Light and Darkness, Christ and Belial, and that for the sake 'of peace, we would sell the Truth, and would let in Church 'Corruptions, out of an over eager desire of agreement; and

'when

when they have all done, neither Parties will regard them. These are this *Baxter's* words, in that Preface of his to that Book, which is justly come upon him.

And indeed, He may as well go about to reconcile Light and Darkness, as bring the Children of Light, whom God hath delivered out of the Darkness of, and filthiness of *Egypt* and *Sodom* spiritual, into Unity with them again; for there is Enmity put between the two Seeds, and those words of Christ, in *John* 17. 21, 22. &c. which he deceitfully puts in the Title Page of his Book, are only proper to the living Members of the Spiritual Body of Christ, (which he calls mystical) and not to any of the Worlds Churches, or visible mixt Congregations of People whatsoever; the words of the Apostle in *John.* 17. 21. &c. are weightier then any Hypocrite can bear, and they are these: *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the World may believe that thou hast sent me, and the Glory which thou hast given me, I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the World may know that thou hast sent me, and hast loved them as thou hast loved me.* God is arisen to drive Hypocrites from under all such shelter of words, as they would hide themselves under; for now is the City and Kingdom truly manifested and witnessed, into which no Uncircumcised, or Unclean shall enter; but only the Redeemed born Babes, and living Members of Christ. And now to the knowledge and experience, not of the Evil World, but of all that know God do I appeal to judge, whether this *R. Baxter*, or any of like spirit with him, can be said to know any thing of the Oneness betwixt the Father and Son, the Members of his holy Heavenly Body, much less can be any of them, who are not afraid to affirm, 'That such are not to be disallowed from being Ministers 'of the Gospel; though they want Grace totally: And that 'Gifts are more necessary to the validity of Ministration, then 'Grace is; and that he may perform the Office of a Minister, to 'the benefit of the Church, that hath no saving Grace at all; '(as Pag. 114. of his Book aforementioned, and that there is no 'man alive that Worshippeth God without some sin; and adds,

'Do you ever pray your selves in secret, or in your Families without sin, as in Pag. 19.5.

And in Pag. 30. of his Preface to that Book, 'That there is 'no Person, Church, or Worship on Earth faultless, and without 'Corruption; (and saith there further) I justifie not the 'faults of my own daily Prayers, and yet I never pray without 'them.

And in Pag. 34. &c. 'That *Cain* was the first born Member, 'in the Church of *Adam's* Family; and cursed *Cham* was of the 'Church of *Noah*: and reckons *Lot's* two Sons in law; and '*Esau*; yea, and the ten Tribes in their Apostacy, to be of the 'Church.

And so having reckoned up, and raked together, all the Faults of the Blessed Seed of *Abraham*, before Christ's coming in the Flesh, and of all those called Christians after that, mentioned in Scripture; he most wickedly, and imprudently sayes Pag. 44. 'That no one Member is in all these Scriptures, or any other, 'commanded to come out, and separate from any one of all these 'Churches; as if their Communion in Worship were Unlawful, Directly contrary to 2 *Cor.* 5. 11. *Revel.* 18. 4, 5, 6. &c. *Come out of Mystery Babylon (the false Church)* saith God, to his People.

Oh the Blasphemy of such mens Hearts, that dare Intitle wicked men, for a bear Profession sake of Religion, to the Glory of the benefit of this Prayer of Christ's, who prayes (and his Prayers were alwayes heard) *That his might be one, as he and the Father were, and are one; the Father in Christ, and Christ in them,* and so made fellow Heirs, and Partakers of the Glory of Christ by free Gift: But neither *R. Baxter*, nor any graceless Minister, nor sinful praying People, whom he pleads for, can ever be one, as the Father and Son are one: Therefore I may safely say to you all Who desires the good of your Souls, and the Glory of God; Come out from amongst them, and joyn not with them: No, not in their Worship Actions (as he calls them) nor be ye Partakers in any of their sins, or sinful Worship, lest ye partake of their Plagues; for the Temple of God is Holy, and the Worship of God is Holy: And so *R. Baxter*, with all

all his own Corruptions, and all his heaps of Lyes, and falſe Accuſations of the Brethren of Chriſt are for the Lake; It is ſo.

And ſo I return to ſet down *Baxter's* Unchriſtian Anſwer, to that former Objection againſt the ſingularity of ſeparation; the Objection is as before: 'The greater Number are not alwayes 'in the right; therefore, why ſhould my ſingularity diſcourage 'me?

Now to this *Baxter* anſwers, Pag. 17. 18. 'The greater Num-'ber (ſaith he) through the World are not in the right about 'Chriſtianity; for they are not Chriſtians, and the greater 'number of vulgar Chriſtians be not in the right perhaps, in 'many Points of Learning, and Scholaſtick Controverſies; be-'cauſe they are not learned in ſuch Controverſies; but all Godly 'men, and Chriſtians, are in the right in all Points Eſſential 'to Godlineſs and Chriſtianity: And therefore they are in the 'certain way of Life.

'And if in any integral, or accedental Point, you think you 'are wiſer then the greater part of men, as Learned, and as 'Godly as your ſelves, you muſt give very good Proofs of it, 'to your ſelves and others, before it is to be believed: I know 'that in all Ages God giveth ſome few men more excellent na-'tural Parts then others; and he engageth ſome in deeper, and 'more laborious Studies then others; and he Bleſſeth ſome mens 'Studies more then others; and therefore there are ſtill ſome 'few who know more then the reſt of the Country, or Man-'kind; and it were well for the reſt, if they knew theſe, and 'would learn of them: But theſe are ſuch, as come to their 'Knowledge by hard and laborious Studies, and Meditation; 'though alſo by the Spirit's Bleſſing their endeavours: and they 'are ſuch, as give proof of the Knowledge they pretend to; and 'they are ſuch as imploy their Knowledge to preſerve the Peace 'and Concord of Believers, and do not proudly make a ſtir with 'it to ſet up their own Names, though hereby they ſet the World 'on fire.

To which by way of reply, I anſwer and ſay, That there is not the leaſt Child of Light: But doth truely, and eaſily ſee the nature of the Spirit, by which this *R. B.* is ſtill acted, and the

end

'end he drives at; for as for the Spirit by which he is acted, it still appears plainly to be the Spirit of this World that never knew God, nor the Mysteries of his holy and Heavenly Kingdom, by which Earthly Spirit (by much poring on Books without him) he hath attained to a deal of Unsanctified goatelesse Knowledge, (as himself speaks Pag. 114.) to deceive the simple People by, who are Ignorant of Satans Devises; and as for his end, it is also as manifest to be this, to wit, to bring People, who were in some measure pressing out of *Babylon* back into *Egypt* and *Babylon* again; and yet to cover his deceit, lest the Simple should see him without an Interpreter, he brings in the Spirit as to help his Humane Labour, and Carnal Endeavours: But the Spirit of God, which he strikes at in all his writing, will be no Drudge or Slave to any such Vain Self-ended Proud Mind in any.

But of these words, where he saith, 'That all Godly men and 'Christians are in the right, in all Points Essential to Godly-'ness and Christianity; and therefore in the certain Way of 'Life, as he saith!

Let us consider; for in his sence, they are most notoriously false and wicked: for as for Godly men, who ever imagined otherwise (much less denied in words or so) that they were in the right; but as for that he saith, 'That all Christians, viz. all that 'were sprinkled when they were Children, and that so being 'grown up, make an outward Profession of Christ (for such in Spiritual manner he means by Christians, as is most manifest) 'are in the right, in all Points Essential to Christianity, and so 'in the certain Way of Life; It is such a notorious piece of falshood, and so impudent an assertion, that no one saying can more gratifie the Devil, and so help to build up his Kingdom, then it doth: Nay, it certainly gives the Lye to the certain experience and Testimony of all the holy men of God, both formerly and now; for *Paul* said in his day, *That many professed*, and nominal Christians do so walk, *as that they were Enemies to the Cross of Christ, whose god was their their Belly, and who gloried in their shame, and whose end was destruction, Phil.* 3. and were these in the right Points Essentiall to Christianity, and in the certain Way of Life? what Contradiction and Blasphemy is this? And the

same

same Apostle tells some among the Corinthians, *That they had not the knowledge of God, Cor.* 15. and what, were these right also in all Essentials? what is not the knowledge of God an Essential Point of Christianity? Nay, without the knowledge of God, no Eternal Life; and yet this *Baxter*, is not ashamed to affirm, 'That such as know not God, are in the certain Way of 'Life.' And further, to the experience of all that know God do I appeal, whether this *R. B.* doth not here in his blindness, justifie the very *Papist*, Yea, and all other sorts of People, who any way in the outward profess Christ, especially if they be outwardly sprinkled with Water, young or old: for, saith he, in his Preface, Pag. 33. 'Christ hath solemnly and purposely made the 'baptismal Covenanting with him (to wit, by outward washing) 'to be the Tearm and Title to Church-Member-ship and Com-'munion, and the owning of this same Covenant is the suffi-'cient Title of the Adult (or those of ripe years) and the 'Impostors that come after, and require another kind of Evi-'dence of Conversion, or Sanctification then this, do confound 'the Church, and enslave the People, and leave no certain 'way of Tryal.' Thus far, *R. B.* by which it appears, whether this *Baxter*, by endeavouring to keep his credit with the world, is indeed beyond all the Bounds of Reason and Modesty: Nay, Mystery *Babylon* her self, though she be become a Cage of every unclean and hatefull Bird, and a very Habitation of Devils, must not pass unjustified by him; but be reckoned to be right in all the Essentials of Christianity, and in the certain Way of Life: For without all Controversie, this Mystery *Babylon* is of that Number who in words profess God and Christ, and have a Name to live, though they be dead, (as this *Baxter* is) or it were not a Mystery, if it were not covered from the Worlds Eye, with a shew of what it is not, *Revel.* 17, 18, 19. Chapters: Yet so far is this *Baxter* sunk into the Dark Pit of Antichristian Abomination, that he acounts it an abuse, and false Interpreting of Scripture, to perswade any from that Command [*Come out of Babylon*] to separate from professed or nominal Christians, though full of Iniquity, Page 32. then which nothing more can gratifie his Father, the Wicked One, and his Adulterous Mother, the Synagogue of *Rome*, for though he would

ſeem in ſome words, here and there, in his Book, to be no *Papiſt*; yet there is never an Argument he brings, for the Fellow-ſhip with Dead and Corrupted Members; and againſt thoſe that ſeparate from ſuch; but they will fully ſerve, to prove the Company of the *Pope* to be a Church, and all them to blame who have ſeparated from him in outward Church-Fellowſhip upon any pretence whatſoever. So fooliſh is the World's Wiſdom when it is ſet againſt Truth: But this *Baxter* having laid his Wicked and Falſe Ground; 'That all that are called Chriſtians 'are in the right, in all Points eſſential to Chriſtianity, and 'in the certain Way of Life: he may eaſily conclude that to be 'unwarrantable ſeparation which goeth from ſuch: But then I ſay, How will the *Proteſtants* warrant their firſt ſeparation from *Popery*? or how did this *Baxter*, with his *Presbyterians* in *Oliver's* time, with their *Directory*, excuſe their ſeparating from the *Biſhops*, and their *Comon-prayer*? and how will he ſalve his old Non-conforming Brethren's flight into *New-England* (where ſince they have ſhed the Blood of the Martyrs of Chriſt) from the former *Biſhops*?

But now his falſe Ground and Foundation being overturned, it is moſt manifeſt that, that ſeparation is moſt lawfull, which is from ſuch, who call good evil, and evil good, put Light for Darkneſs, and Darkneſs for Light, as *Baxter*, and all the Wicked do; from whom the People of God in theſe Days ſeparate: And ſo in obeying the Voice of our God, who ſaith, *Come out of Myſtery Babylon my People, leſt ye partake of her Sins, and ſo of her Plagues*, (we are juſtified) for the ſins of the Wicked, (who in words, profeſs God and Chriſt, but in deeds deny all) is reached Heaven at this day: And doth not the Apoſtle ſay, *If any man that is called a Brother be a Fornicator, or Covetous, or an Idolator* (and Covetouſneſs by the Apoſtle's Doctrine is Idolatry) *or a Railer, or a Drunkard, or an Extortioner, with ſuch not to keep company, no not as to eat with them* 1 *Cor.* 5. 11.

And doth he not ſay in an other Place, *Have no Fellowſhip with the unfruitful Works of Darkneſs* (*nor with the unfruitful Workers in Darkneſs as before*) *but rather reprove them*, *Epheſ.* 5. 11. muſt we not yet ſeparate from them, yea, yea in their very Worſhip Actions as well as others; and when even the greater number

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are ſo far defiled and tainted with the Leproſie of Unrighteouſneſs; that they are ſo far from amending, that they perſecute all that will not be as bad as themſelves: Surely when the Lord hath ſpued out a People, as he threatned to do luke-warm *Laodicea*, *Revel.* 3. 16. yea, and caſt them off, for their reſiſting of his good Spirit as he did the *Jews*; 'tis no time for his People to ſtay amongſt them then, and to continue with them in their Worſhip-Actions, as he calls them; but every one to deliver his own Soul, by coming out of ſuch Babyloniſh Worſhips; whoſe Prayers are Abomination to God, as all ſinful Prayers are; and neither this *Baxter*, nor any one that he knows upon the Earth prayeth without ſin, as himſelf before hath confeſſed; and ſo all of them together do daily and continually that which they ſhould not do, and leave undone what the Lord Commands them, and ſo have no health in them; and ſo now that the True Light ſhines ſo clear again from under the long Cloud of Antichriſtian Apoſtacy; it is the wiſdom of all that love God and their own Souls, to joyn to the Lord in the Covenant of his Light and Spirit, where no Committers of ſin can joyn; for Darkneſs, and the Workers thereof, can never joyn with the Light, and the Workers thereof: So now that the Trumpet hath ſounded, all ought to come to the holy Worſhip of God, amongſt the holy Worſhippers, that Worſhip in the Spirit of Holineſs and Truth; (where no Worker of Iniquity, nor Hypocrite can come) out of all the Defiled Worſhip of the World whatſoever or under what Name ſoever in the Fall: But this *Baxter* is in ſuch love of hypocriſie, that he makes a neceſſity, of the Hypocrites being amongſt the true Members of Chriſt, as though they knew not how to do without them; as if the good Corn, could not grow ſo well if the Weeds were wanting; ſaying, Pag. 56. It is more for the ſake of the truely Faithfull, then for themſelves, that the Hypocrites have their Station, and Priviledges in the Church; God makes uſe of their Gifts and Profeſſion for his Elect, to many great Services of the Church. To which I anſwer, That this Language betrayes thee further to be of *Babylon*, and not of *Zion*, what *Mr. Baxter* with all his ſeeming Zeal for Reformation in *Oliver's* dayes, become now a Pleader for the Hypocrites, and their great Service in the Church!

But this is but like his Doctrine of his graceleſs Miniſters which he pleads for, Pag. 114. of his Book; ſo *R. Baxter*, and his Hypocrites, and graceleſs Brethren, with their Gifts (or rather Thefts void of Grace) have been ſo far from being ſerviceable to the Elect True Church, that they have done it (and ever did) all the Injury that ever they can by their wicked Doctrines, Ungodly lives, and heaps of Lyes and falſe Accuſations, and cruel Perſecutions; in ſomuch that the growth of the heavenly Seed, the Lillies of God, the true Heirs of the Kingdom, hath been, and is, as a Lilly among Thorns: But Chriſt and *Richard Baxter*, are directly contrary in their Judgment one to the other; for Chriſt would not ſuffer the Devil in the man to preach him, but commanded him to come out, and hold his peace, becauſe Chriſt never had need of Devils, or wicked men, or Hypocrites to preach him; but ſaith to ſuch, *What haſt thou to do, to take my Laws and Covenant in thy Mouth, and hateſt to be reformed, Pſal.* 50. 16. &c. and ſo far are graceleſs Prieſts and Hypocrites from being ſerviceable in this matter to his Church, that he ſaith, *My Sheep hear my Voyce, and they follow me*; but the graceleſs Miniſter and Hypocrite, who is a Stranger to me, they will not hear, for ſuch come but to rob, and deſtroy, read *John* 10. and ſee if ever *R. Baxrter* underſtood Scripture, who talks ſo contrary to it: As did thoſe *Phariſees* of old, whom Chriſt cried out ſo many times Wo againſt, *Mat.* 23. *Who would neither enter into the Kingdom of Heaven themſelves, nor ſuffer others.* And thoſe in *Ezekiel* who, ſowed Pillows under mens Elbows, making glad the Hearts of the Wicked Hirelings, by perſwading People that they muſt not diſown them from being Miniſters, though they be totally void of all ſaving Grace; and that Hypocrites have a Station in the Church, for great ſervices with their (graceleſs) Gifts to the Elect; and by pleading for Games, and Faſhions of Apparel; yea and the Opinions in Religion of bad People, yea to ſuch a meaſure, that he is not aſhamed to ſay, 'That many an 'Error is taken up, by going too far from other mens faults, 'as is to be ſeen in Pag. 224. of his Book, with many ſuch like heatheniſh ſayings, up and down his Book; a few whereof I only touch here and there as they come to mind, that by thoſe the Reader may ſee the nature of that wretched ſpirit, that hath long

lurked

lurked in him, under a cloak of zeal for Reformation, when the World pretended to ſuch things; but now that the World is for a manifeſt eſtabliſhing of their old dark Stuff, he turns about and is all for them as it were, and againſt Zeal, againſt Reformation, Separation, Revelation, or any thing that may manifeſt People to have a care of their Souls: But Oh the miſery, the miſery, the unſpeakable miſery of ſuch as are not yet redeemed from under the ſlavery and Egyptian Bondage of ſuch men: But the Lord will break the Rod of the Oppreſſor, as in times of old, as in the days of *Midian* and *Egypt*, where both *Jannes* and *Jambres* who withſtood the Lord's Servant *Moſes*, in his calling *Iſrael* out of *Egypt* were made manifeſt, and their Folly by all clearly ſeen, as this *Baxter's* is by every open Eye: Praiſed be the Lord for his Infinite Love in all things.

But the Hearts of the Righteous whom God delights to comfort, he doth all he can to make ſad by perſwading the dark cruel World, that the cauſe of all the miſeries of the late years, yea, and at preſent in theſe *Iſlands*, is much (what if not moſtly) occaſioned by thoſe, who in tenderneſs of Conſcience to God, could not, nor cannot joyn with, nor uphold the Popiſh Cuſtoms, and Antichriſtian impoſition in Matters relating to Religion, and the Soul, which is more pretious to them that know it, then all the World: And in the Truth we may ſay, that if we ſhould come amongſt the Steeple-houſe Worſhippers, or any other Company, who are only ſeparated from them in form, and not in Life and Power, and their exerciſe, or Gift, and heavenly holy Worſhip and Service to the Lord Jeſus Chriſt our God, we ſhould even ſacrifice the Abomination of the *Egyptians* before their Eyes; and would you not Stone us, or Impriſon us, or otherwiſe evil intreat us, even as you do, and ever have done? yea yea, and as they dealt with the Prophet *Iſaiah* for ſaying (Chap. 66. 3.) *He that killeth an Ox, is as if he ſlew a man, he that ſacrificeth a Lamb as if he cut off a Dogs Neck*, &c. and Chap. 1. 11. &c. *To what purpoſe is the multitude of your Sacrifices unto me, ſaith the Lord, I am full of them; and who hath required it at your hands, to tread my Courts? bring no more vain Oblations, &c.* for which it is ſaid they ſlew him; ſo they would deal with us. And what meaſure have the dear Servants of God in *New-England*

met withal, not long ſince, for the like witneſs againſt thoſe Hypocrites, but Death and cruel Whippings, and Baniſhment; and in old *England* lately, but moſt ſavage and cruel uſage? And would this *Baxter* yet have us, yea, and thoſe he counts his Brethren, and of his Flock, who have any tenderneſs in them to communicate with ſuch whoſe Hands are full of Blood? if he were as the mouth of God, he would put a difference between the Clean and Unclean: But he being of an other ſpirit, is for leading People back again into *Egypt*, not for bringing them out of *Egypt* into the Promiſed Land; and ſo his Work and endeavour is accurſed of God, and abhorred of all that know God, who are eſcaped out of *Sodom* and *Egypt*, and *Babylon* ſpiritual, where our Lord was crucified: And to us the Lord hath ſaid, *Let them return to you (ye ſaved People) but return not you to them; for their Paſtors are become bruitiſh, and have not ſought the Lord; therefore they ſhall not proſper, and all their Flocks ſhall be ſcattered. Jer.* 10. 21. He that hath Ears let him hear, and he that readeth let him underſtand, for the time is at hand; for the Lord is ariſen to plead with all the falſe Worſhippers upon Earth, and with him is no reſpect of perſons. And now is the Lord God of ever bleſſed Power and love appeared in the Earth, after the long Night of Apoſtacy, to reſtore all things, and now are the Virgins called upon through the whole World, to trim their Lamps; for behold the Bridegroom is come and coming, and now the fooliſh Virgins, who have been long ſleeping, and ſlumbering in a dead Profeſſion of Chriſt and the Scriptures, are found wanting in their Faith, Holineſs, Love, and all other Chriſtian Vertues, and ſo in their Unholineſs ſhut out; yea, and though they run to the Hirelings, that ſet all things to ſale, to buy, yet ſtill before they come, the Door is ſhut; for whilſt the Lord ſtood waiting upon them, with his pure free and full Grace and Spirit, they would have none of it; but rather choſed to go their own Ways of Carnal endeavours, and man commanded Religion, and ſo like the *Jewes* of old, going about to Eſtabliſh their own Righteouſneſs, have not ſubmitted to the Righteouſneſs of God, which is by Faith in Chriſt Jeſus: But the wiſe Virgins, who are of an honeſt Heart, to fear God, and wait for the Lord Jeſus Chriſt, to appear in their ſpirits,

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to ſet up his heavenly and everlaſting Kingdom in them, they receive daily of his fulneſs, which filleth all in all, where the true Oyl of the Kingdom is found in their holy Lamps, to the praiſe of the Glory of the unſpeakable Love, and free Grace of the Almighty Father, ſo be it.

Again, to that Part of this *Baxter's* former Anſwer, where he ſaith, 'That in all Ages, God giveth to ſome few men, more 'excellent natural Parts then others; and he engageth ſome in 'deeper and more laborious Studies, and he bleſſeth ſome mens 'Studies more then other; and therefore there are ſtill ſome few, 'who know more then the reſt of the Country, or Mankind; 'and it were well for the reſt, if they knew theſe, and would 'learn of them.

Quer. But how may one know theſe hard, and laborious Studiers, as he calls them?

Oh, ſaith this *Baxter*, 'They are ſuch as give proof of their 'knowledge they pretend to; and they are ſuch as imploy their 'knowledge to the preſerving of the Peace and Concord of Be-'lievers; and do not proudly make a ſtir with it, to ſet up their 'own Names; though thereby they ſet the World on fire.

To which I anſwer and ſay, it is ſtill more and more manifeſt, that this *Baxter* layes all the weight and ſtreſs upon natural Parts, and hard Studies; as though the Kingdom of God, were not at all come, nor the Promiſe of God concerning the free Gifts, and plentifull pouring forth of the Spirit, not yet fulfilled; and ſo a neceſſity of learning at the feet of *Gamaliel*, and earthly Doctors ſtill: But now that the Spirit of Truth according to God's bleſſed Promiſe is come, and witneſſed amongſt us that believe, praiſed be God, we cannot go to ſuch as this *Baxter*, with all their natural Parts, and hard Studies; for the Spirit of Truth leads us, and all that obey it, into all Truth; but this *Baxter*, and ſuch as he leads, are in all Error, as is manifeſt; for they are of thoſe, that lead about a Company of poor Souls, ſilly as Women leaden with divers Sins and Luſts, ever learning, but never able to come to the knowledge of the Truth, which ſets free from ſin; for that (and nothing elſe) is the Truth, which ſets free from ſin; for ſaith Chriſt, *If ye know the Truth, the Truth ſhall ſet you free indeed.* But this *Baxter*, and all ſuch, teach

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it for Doctrine, ' That they are ſo far from being free from ſin, ' that their very prayers and beſt performances are not free from ' ſin, but ſin is in them all : Oh ſad, that ever they ſhould dare to pretend to the Miniſtry of the Goſpel, who preach ſuch a Doctrine as make nothing perfect, but leaves them in ſin all their lives long : And no wonder that they and their Doctrine ſhould be void of all good Fruit ; for ſaith God, *They have run, and I have not ſent them ; therefore they ſhall not profit the People at all.* And yet they would gladly have People know them, and learn of them, though they can do them no good at all ; and this is that ſorry and bad Proof, that the Hirelings make of their great knowledge they pretend unto, which they have gotten with their natural Parts, and hard Studies ; and ſo thy own words ſhall witneſs againſt thee, Oh *Baxter*, and thy Brethren, who have given no good proof of your knowledge to this day ; nor have thereby preſerved Peace and Concord amongſt Believers, but done what you can to break it ; for that Doctrine that makes not men free from ſin, leaves all the ſeeds of Diſcord and Diſſention, ſtill in Peoples Minds ; for as ſin ſeparated man from God at firſt ; ſo doth it to this day keep them aſunder, and ſo keeps them from Love, for God is Love ; and none live or dwell in Love, but ſuch as live and dwell in God : But ſuch as live in ſin, and never pray without it, are out of God, as the Apoſtle ſaid of People in unbelief, *They were without God in the World.* It is not any outward Conformity, that will, or can make them to be at peace with, or love one another ; for if it were poſſible to bring *Papiſt*, *Athiſt*, and Carnal *Proteſtants* and Profeſſors of all ſorts, into one Form of outward Worſhip, as for Time, Place, Words, or the like : Yet there would be neither Love, Peace, nor Concord amongſt them, for want of Unity with God and his good Spirit, the onely true Ground and Foundation of all true Love, Peace, and Concord : And ſo, Oh *R. Baxter*, we have known thee this many years to be a great Enemy of God, and therefore we may not learn of thee, nor any ſuch, but of Chriſt do we learn, ever praiſed be his Name, who teaches his People to profit ; and ſo its onely the poor deluded Multitude that knows thee not, who learn of thee, and ſuck in ſuch poyſoned Doctrine, as makes them moſt uncapable of the pure Word

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of Life and Doctrine of Salvation; ſo that *Publicans* and *Harlots*, who make little or no Profeſſion, enter into the Kingdom of God before you.

And as for making a ſtir with thy knowledg, and ſtriving to ſet up thy own Name thereby, though thou ſet the whole World on fire by it; who more notorious then thy ſelf in this *R. Baxter*, as witneſs all thy lying frothy words, Books, and Pamphlets which thou haſt ſpoken and written, againſt the appearance of Chriſt and his Truth, in theſe late years; but thy Studies and thy Works God hath curſed; for no Child of Light, will ever buy any of thy Merchandize, nor the deceitfull Wares of any other Merchants of *Babylon* for evermore; Bleſſed be God for his unſpeakable Gift, Amen.

But the end of theſe words of ſetting the World on fire ſet down here by this *Baxter*, is eaſily ſeen to be this, to wit, to perſwade People that thoſe, who are zealous for God in theſe days in publiſhing his everlaſting Goſpel upon the Earth, in a croſs to the World, are ſuch as ſet up themſelves, and would ſet the World on fire: And ſo he is manifeſt to be one of the old evil Generation of Prieſts, who accuſed Chriſt for a mover of Sedition, and *Paul* for a peſtilent Fellow: Oh, it was that good ſtirring Spirit of the Lord Jeſus in himſelf, and his Followers, which did ſo trouble the World, the combuſtible World in all Ages that made, and doth make the Hrieling Prieſts, and their deluded Followers ſo rage, and cry out; but as for ſetting the World on fire, in a goodſence Chriſt Jeſus ſaith, That he came to ſet Fire in the Earth: But for ſetting the World on fire in *Baxter*'s ſence, that is ſowing diſcord and diſſention amongſt People; this is the work, and ever was the work of the Hireling Prieſts, who loved to be called of men Maſters, as this *R. Baxter* is (as is ſaid before) witneſs not onely our own Age; but the holy Scripture, and the Hiſtories of all Times and Ages, as thoſe that read may underſtand: And yet theſe proud Maſterly and falſe Teachers, were ever the firſt, and forwardſt that cryed againſt Chriſt and his Followers, for diſturbing the World's Peace; when as this Doctrine of Chriſt's Spirit, though it did alwayes diſturb the Devil's; yet it did alwayes tend to the working of the hearts and Souls of the People into God's Peace,

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and did ever, and doth at this day work this glorious and bleſſed Effect in all that believe: Whereof we are Witneſſes, praiſed be God, though for the Teſtimony of Chriſt, we are troubled on every ſide, by the wicked World: So that even now, when the Wicked have no peace (for there is no peace to the Wicked) we whom the World mock, ſtone and perſecute under the Nick-Name of *Quakers*, or ſo, have peace in all our Dwellings: And within *Egypt* is full of Darkneſs, that one may feel it, yet in our *Goſhen* is plenty of Light, ever praiſed be God: And when the World of falſe Chriſtians are learning War, and preparing Weapons, we are ceaſing from War, and not to learn it any more, as the Lord hath ſaid. And therefore, Oh ye Inhabitants of the Earth, if ye knew us, ye would not hate us, and perſecute us, but love us with your Hearts, becauſe of the good will of our Hearts towards you; for our Weapons are not Carnal, but Spiritual: Not for pulling down, or Deſtroying of you, but your Enemies, your ſins, which wars againſt your Souls: And the Reaſon why we cannot joyn with you, in your *Liturgyes*, and Worſhip-actions, is not becauſe we hate you; but becauſe we love God, and your Souls; for if we ſhould joyn with you in your defiled Worſhip, as your ſelves confeſs they are, we ſhould ſtrengthen you in an evil Way: But by our ſeparating from you, becauſe of the unholineſs of your Sacrifices, occaſion may be miniſtred to you to queſtion your State, and ſo ſome of you in time may come out of your Darkneſs, into the marvellous Light of the Lord Jeſus with us, and praiſe the Lord in the Land of the Living, ſo be it.

Another of this *Baxter's* Follies, and falſe Doctrines, I may here mention, as one may read it in that Book of his, that I have under hand, to wit, in Pag. 114. are theſe words; 'It may be unlawfull ſaith he, in a Ruler to command a thing that will do no 'good, becauſe it is a vain Command, and maketh men ſpend 'that time in vain, and yet be the Subject's duty to do it.

Anſw. This is juſt ſuch Doctrine as *Paul's* Enemies taught, who ſaid, *Men might do evil, that good might come of it, whoſe Condemnation was juſt.* So to avoid Sufferings from men, he would have us to obey Unlawfull Commands, which will do no good, but rather a great Evil; to wit, make People ſpend pretious Time

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in vain: Away with such Antichristian stuff amongst the *Heathen*, for all true Christians abhor it in their Hearts, as the Lord the good Shepheard hath commanded them. And now *R. Baxter* to that part of thy feigned Prayer, Pag. 252. where in words thou seemest to desire, 'That God would stir up some faithful Friend 'to tell thee with convincing Evidence, where it is that thou 'hast miscarried, that contrition may prepare thee for the Peace 'of Remission.

Here the Lord hath contrary to thy will and desire stirred up one in faithfulness and love to thy Soul, and the Souls of the poor deluded People whom thou hast deceived, to tell thee plainly of thy faults, and grievous miscarriages, as by what is convincingly in these Lines set down doth appear, and might be more abundantly, if all the miscarrages in this Book (onely to let pass all thy other) were answered unto in particular; but these in this Answer of mine, being as it were least of what the rest are, may satisfie at present. And Oh that the Righteous Judgments of God may come upon thy Heart, and the Hearts of all them who are in the same false fleshly confidence with thy self; whose very Prayers are not without sin, that you may never have peace day nor night, until you humble your selves before the Lord, and repent of all your hard Speeches, and evil Deeds that you have spoken and done against him and his Servants for his Truth's sake; that if it be possible you may be saved from the wrath that will certainly come upon you, if you Repent not; for that old wicked Paper full of Lyes, as I made manifest before thee, and some of thy Company in thy Study (to thy shame) at *Kidderminster*, which thou writst in the pride of thy Heart against us in *Oliver's* dayes when thou wast lifted up, Entituled *Reasons to perswade, why no reasonable Man can be a Quaker*, amongst the rest of that kind, which thou art not humbled for to this day, as I perceive by this Book, do all stand upon Record before the Lord, the Righteous Judge against thee; for in those thy doings, and all of that kind against the manifest and manifold Appearances of Christ in his People of every degree, thou hast plainly declared thy self to be of *Rabshekaie's* spirit, who railed against the Living God and his dispised *Israel*; and of that spirit that *Jannes* and *Jambres*, who withstood *Moses* in his work, under God, of calling *Israel*

out of *Egypt*; and as the Lord pleaded the Cause of his People in those dayes, so will he (as he hath) for ever plead our Innocent Cause against thee, and all his Enemies; for of a truth the Lord God blessed for ever, hath raised us up to be his Servants, Sons and Daughters, to bear his Name in Righteousness before the Children of men, in a pure holy Witness against all the false Ways, and Worships, of false man (so be it) and so it will be as hard for thee, and all, to kick against the Pricks, as it was in persecuting *Saul*, *Acts* 9. read and consider, lest the day pass over you, as it did from the unbelieving *Jewes*, who would not receive God come and manifest in flesh in those days, to whom Christ said, *Ye will not come to me, that ye might have Life*; but they would seek it in the killing Letter, and as it were by the works of the *Law*, until midnight darkness, and utter Desolation came upon them. For, Oh how the Earth is filled with Violence, because of such Doctrines and Teachings as this *Baxter* and such men brings forth; for behold how the Field of his Followers and Admirers are all over-grown with Briers and Thorns, and noysom Weeds, as the proper Fruit of their accursed Doctrines, as this *Baxter* himself sets down, in his 48th Direction, Pag. 236. of his Book, in these words, that is to say: 'Oh Friends, how bad are we our selves? What pride 'is in our Hearts? What Ignorance in our Minds! So wanting 'are we even in the lowest Grace Humility, that we have scarce 'enough to make us take patiently, as now we are giving out 'upon others; So selfish, as dishonoureth our Profession, with 'the brand of contradictedness, and partiallity; So weak, that 'our Duties are lyable to greater censures then we can bear; 'And our inward Graces weaker then our outward Duties [This 'must needs be so in the Duties of the graceless Minister thou 'pleads for] of such ungoverned thoughts, that Confusion and 'Tumult instead of Order and fruitfull Improvement, are the 'daily temper and imployment of our Immaginations [This 'must needs be so in you that live in such opposition to the Life of 'God manifest in his Children at this day] So passionate, impa-'tient and corrupt, that we are a trouble to our selves and others, '[This must needs proceed from such a corrupt Fountain] and 'a dishonour to the Gospel [it is so] and a hinderance to the

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'converſion of thoſe whom our holy examplary lives ſhould win 'to God: So ſtrange to Heaven, as if we had never well believed 'it [that is ſo, and therefore the Sheep of Chriſt deny your voyce, 'you who are ſuch Strangers to him] And to ſay all in one, ſo 'empty of love to our dear Redeemer, and to the God of love, 'that our Hearts lie vacant to entertain the love of worldly Va-'nities [ye Hypocrites, what have you to do to name Chriſt, who 'are thus unbelieving and unredeemed] and to fly back from the 'ſerious thoughts of God, which ſhould be our daily work and 'pleaſure, and fly from the face of Death, as if we ſhould be the 'worſt, when neereſt to our God. Oh Hypocrites, how can you for ſhame call God yours, when you are thus beyond meaſure bad, when Scripture ſaith, *He that ſaith he knows God, and keeps not his Commandments is a Lyar, and the Truth is not in him*, ſee 1 *Joh.* 2. 4. and repent leſt ye all periſh together, Prieſts and People; for the Lord is ariſen to Judgment, and none can ſtand before him, which hath unclean and filthy Garments, as you are covered with, whom *Baxter* here puts on to be Teachers of others, and yet remain your ſelves with him under ſuch woful ſins and condemnation, as is here ſpoken of: But ſurely if you did believe, and feel inwardly that it were ſo bad with you, as here in words is ſignified, you could not go away ſo lightly with your burdens, as you ſeem to do, but it would ſtop your mouthes, and cauſe all your Pride and Glory to ceaſe.

For conſider but the firſt thing, that this *Baxter* would have you his principal and beſt taught Hearers to confeſs, to wit, That Pride is in your very Hearts; which if you were ſenſible of, you would ceaſe calling God your Father, and Chriſt your Redeemer in this wretched State; for to you in this State, it may be truely ſaid, as Chriſt ſaid to thoſe unbelieving *Jews*, *Ye are of your Father the Devil*; for Pride of Heart, is the chief part of his wicked Image: and indeed, the main thing in this day, which hinders you from coming to Chriſt (the meek, pure, and lowly Lamb of God) is the Pride of your corrupt Hearts, as *Jeremiah* ſaid to the *Jews*, *If you will not give Glory to God, before your feet ſtumble upon the dark Mountains, my Soul ſhall mourn in ſecret for your Pride*: It was the Pride of their Hearts, that was the ground of all their Evils, as it is of yours; for from

the Pride of your Hearts, comes your Ignorance of Mind, and partiallity, and want of all good, to the diſhonouring of your Profeſſion, and what not? So that it may eaſily be known, who ſent this *Baxter*, who hath profited you nothing at all: *For they have run, and I have not ſent them*, ſaith God, *Therefore they cannot profit the People at all*, *Jer.* 23. And that this *R. B.* might make it fully appear under whoſe Banner he fights, and for whoſe Kingdom he pleads, leſt the reſt of his Book ſhould leave it doubtful: He is now come forth in his proper ſhape, as the abſolute Enemy of God, and all good men, that in any meaſure are looking Heaven-ward, being burdened with the fellowſhip of the Wicked, and inſtead of helping the Lord's little Ones, againſt the great Power of the *Dragon* in the Perſecutors, he hath hammered forth all the wicked Weapons that he can for the Wicked Perſecutors, and againſt the tender hearted ones of God, who are travelling to the holy Land, with *Egypt* left behind; as in that 55. Direction ſo called, and Pag. 254. of his ſaid Book appears, where he hath theſe words.

'Little do many real Separates, who cry out againſt the ſpirit 'of perſecution, ſuſpect that the ſame ſpirit is in them; Whence is 'Perſecution, but from thinking ill of others, and abhorring 'them, or not loving them? And do you not ſo by theſe (ſaith 'he) whom you cauſleſly ſeparate from?

Anſw. Here by way of Anſwer, before I ſet down any more of this naughtineſs of his, I cannot but take notice of this word) cauſleſly) which here this *Baxter* puts in, to cover his deceit; for though at the firſt look one might judge, he intended only cauſleſs, or unwarrantable, or wicked ſeparation; yet Reader thou muſt know, he intends as well the truely tender hearted People of *England*, who in conſcience to God, and according to his holy Commandment are come out, and ſeparated from the fellowſhip of the Wicked in theſe dayes, and ſo cannot take part in the Offerings of the dead as well as others; and at theſe in a ſpecial manner he ſtrikes, after his accuſtomed manner, through the ſides of others; for his main Envy is againſt the living Members of Chriſt: And ſo though thoſe that ſeparate without cauſe, may have the like mind to thoſe they ſeparate from, being different onely in Form, but not in Heart from them; yet ſuch as are

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ſeparated by the Power of God (as *Paul* was, whom God ſeparated from his Mothers Womb, calling him by his Grace) have not; for theſe ſtand out of their own thoughts and are in the Will and Work, and Worſhip of God, whoſe Worſhip is in Spirit and Truth: But to proceed, *Baxter* ſaith further.

'You will ſay, that though you think them not to be true Chriſti-'ans yet, you love them as men, and wiſh their good, and ſo will 'thoſe ſay by you (ſaith he) whom you call your Perſecutors; 'though they think you to be proud and humerous, and diſobedi-'ent, yet they ſay, they love you as men; and do but correct you, to 'cure your ſelf-willedneſs and humor, and to do you good, and to 'preſerve the publick Peace: They think you to be bad, and there-'fore Impriſon you: You think them to be bad, and therefore 'avoid Communion with them.

'To this I cannot but by the way ſpeak a word; Who is there that ſees not the very ſpirit of the *Egyptian* Sorcerers acting in this very thing, to the hardening of *Pharoah's* Heart, leſt he ſhould let *Iſrael* go? But this *Baxter* goes on in his wickedneſs, and ſaith, 'They (to wit the Perſecutors) think you ſo bad, as to 'be unworthy of civil Liberty and Priviledges: You think them 'ſo bad as to be unworthy of Church Priviledges and Liberties: 'They think you unworthy to be ſuffered in the Land perhaps; 'and you think them unworthy to be ſuffered in the Churches; 'they cry againſt you, Away with them, they are Schiſmatical, 'or Heretical; you cry againſt them, Away with them, they are Prophane.

Anſw. Now in anſwer to this I ſay, That we who are of the World, ſcornfully called *Quakers*, have everlaſting cauſe to praiſe the Lord, who hath redeemed our Souls from among ſuch devouring Wolves, as this *R. B.* and from ſuch a venomous ſpirit as he is acted by; What Heathen upon Earth could ſtrengthen the hands of the Perſecutors againſt the Righteous more then this *Baxter*, by ſuch Arguments as this doth? what if this *Baxter* had lived in the dayes of the Apoſtles, and firſt Chriſtians, when God ſeparated them from the Congregation of the unbelieving *Jews*; ſurely he could not but have been accounted famous, and worthy of great Honour amongſt thoſe perſecuting *Jews*, for ſuch Arguments as theſe; for never an Argument he brings,

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for the Persecutors now, but it would as much have fitted the Persecutors then against the Christians; yea, and it would formerly, yea, and doth at this day fit the *Papists* against the *Protestants*, as well as the persecuting prophane superstitious *Protestant* against them, whom God hath drawn by his mighty Power this day from amongst them. For seeing he sets but thought, against thought, the Persecutors thoughts of the Righteous, against the persecuted man's thoughts of him; and seeing all thoughts are questionable, he leaves this ground for the persecuting *Jew*, to reason to excuse himself against the first Christians, according to his hellish Invention on this wise, viz.

'You Christians who separate from us, are of as bad a spirit as us *Jews*, whom you call your Persecutors; for what is Persecution, but a thinking ill of others, and abhorring them, or not loving them? And do you not so by us, whom you causlesly separate from? And though you say, though you think us not as Servants of God, or so, yet you love us as men, and wish our Good, so do we you, and that which we do against you, which you call Persecution, is but a correcting of you, to cure your self-willedness and humor, and to do you good, and to preserve the publick Peace: And though you think much, you Christians, that we Imprison you, deny you civil Liberties and Privileges, and count you unworthy to be suffered in the Land; yet all this by *Baxter's* Doctrine, is far less then you do to us *Jews*; for you think us so bad, that you avoid Communion with us, and deny us Church Liberty and Privileges; yea and think us unworthy to be suffered in the Churches. Come *Baxter*; Would this have been good and true reasoning by the *Jews* against the Christians, or by the *Papists* against the *Protestants?* then if it would not (as no sober man can say it would) then forever stop thy mouth, and let shame cover thy face for ever speaking any more of things pertaining to Christian, or Christ's Religion; for an Enemy to Christ and his People thou art here manifest to be: And lest thou shouldst want any thing to make thee compleat in wickedness, thou goest on, and in answer to an Objection, which is to this purpose: That the Persecutors separated 'from, are bad, and prophane, and he that separates, saith he, 'charges them truely, but he is not Schismatical, or Heretical,

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'but they accuſe him falſly. To this I ſay, this *Baxter* with a Whores fore-head, on the behalf of the Perſecutors, anſwers and ſaith:

'You (to wit, you that ſeparate) ſay ſo, and they (to wit, the 'Perſecutors) ſay the ſame of you: They ſay you are Schiſmatical; but they are not Prophane: Now how ſhall a Stander by 'know, [ſaith *Baxter*] which of you are in the Right, doubtleſs 'by the Witneſſes and Evidences, [ſaith he] they try you in ſome 'Court, or before ſome Magiſtrate, before they puniſh you, '[ſaith he] You never try them, nor hear them ſpeak for themſelves; nor examine any Witneſs publickly againſt them; nor 'allow them any Church Juſtice; but avoid their Communion 'upon Reports, or pretence of private knowledge: They judge 'you Perſonally, one by one: You condemn whole Pariſhes in 'the lump unheard: They condemn you, as for a poſitive Crime; 'but you condemn them, without charging any one Crime 'upon them, &c. To which I anſwer for the Lord and his Truth, in this day of *Iſrael's* trouble and tryals, and ſay,

The Lord rebuke thee, thou lying ſpirit, in this *R. Baxter*; was there ever heard ſuch notorious Falſhoods and Abominations come from one profeſſing the Goſpel, yea, profeſſing himſelf to be a Miniſter of the Goſpel, yea, and taking upon him to be a Teacher of the Teachers, as is here from this *R. B.* Oh, the Envy, Oh, the Malice, the deep rooted Iniquity of this man, againſt them that depart from Iniquity in theſe *Iſlands*, and cannot joyn with the People of this wicked World, in their bloody Offerings: Oh, the Patience and long ſuffering of God towards ſuch, though they continue long in their Wickedneſs; but the Lord will certainly plead with thee, O *Baxter*, and all his Adverſaries, for your great envy to his People, and Work in theſe dayes: But come let us ſee again, if theſe Lyes of *Baxter's*, would not have ſuted as well for the Perſecuting *Jews* againſt the firſt *Chriſtians*, or the perſecuting *Papiſts*, againſt the *Proteſtants*, as it doth for the Perſecutors in theſe dayes againſt thoſe, that in obedience to God are ſeparated from them?

For what if *Tertullus*, or any *Jewiſh* lying Orator had ſtood up in behalf of the *Jews* againſt the *Chriſtians*, and ſaid, The *Jews* try you in ſome Court, or before ſome Magiſtrate, before they

they puniſh you, but you *Chriſtians* never try them, nor hear them ſpeak for themſelves, nor examine any Witneſſes publickly againſt them, nor allow them any Church Juſtice, but avoid their Communion upon report, or pretence of private knowledge, and ſo condemn them by the lump, yea, a whole Nation together? &c. And ſo if the *Papiſt* againſt the *Proteſtants* had uſed the like reaſoning, would it have been any thing but groſs untruth and falſhood in either of their Mouthes? Or were either the firſt *Chriſtians*, or firſt *Proteſtants*, any more to be blamed for their ſeparation, becauſe of ſuch Lyars? Nay, nay, neither are the People of God in theſe dayes any worſe to be thought of for ſeparating from the Wicked, notwithſtanding all theſe groſs lyes of *Baxter*, or any of his ſpirit: I ſay they are moſt groſs Lyes, if they be ſaid of us the People of God, whom the World in ſcorn calls *Quakers*, that we have not Tryed them, &c. For we have Tryed them, and heard them often what they can ſay for themſelves, and we have by the Spirit of the Lord found them wanting of the Life and Power of Godlineſs, like the *Heathen*, who profeſs not Chriſt, and publick Witneſſes there are of it, not onely their own works which are daily manifeſt in the face of the Sun, but alſo their own words and confeſſions when they meet to worſhip; for they ſay, they have left undone what God commands, and done what he forbids, and ſo have no ſpiritual Health in them; which ſignifies plainly, they have denied Chriſt come in the Fleſh; for whoſoever receives him, receives God's ſaving Health, and are ſaved People, Spiritually healthful; they have condemned themſelves by their unbelief and evil Deeds from the Common-wealth and Inheritance of *Iſrael*: And ſo not onely the Spirit of the Lord in us, but even the Witneſs of God in their own Conſciences charges not onely one, but even many great and greivous Crimes upon them. And ſo *Baxter* with all his Lyes, and evil Inventions, is for the Lake; and if ever he be ſaved, it muſt be through fiery terrible Judgment, which will conſume the Adverſary: For, Oh! how hath Satan blinded his Eye, that he ſhould thus riſe up againſt the People and Work of God in theſe dayes to his hurt? And when it is objected that of all men living, no man think that a Perſecutor is godly, and fit for Church Communi-

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on, he doth not like a Christian Confess to the truth there: but after his accustomed manner, Heathen-like, he invents his sorry shifts to avoid the force of the Truth, by saying, 'Did all 'the Ministers and common People persecute you? and then asking a Question concerning the doings of the Souldiers under *Oliver*, and the like, which are meer shifts; For what is the doings of any Men, to make void the Truth by it? for whatsoever any in their Ignorance of the Truth, have done against the 'Truth, serves nothing to the making void of this, to wit, That 'a Persecutor of the Godly, is not godly, nor fit for Church 'Communion; but instead of giving Glory to God, by confessing to truth, this *Baxter*, after he hath wearied himself with his words, of what was done in *Oliver's* time, or so; he sums up his devilish Doctrine of pleading for the Persecutors, and against those whom God hath separated from them, (saying to the same wicked purpose as before) 'It is but one and the same 'sin in Persecutors and the Separates, which causeth the one to 'smite their Brethren, and the other to Excommunicate them; 'the one to cast them into Prison as Schismaticks, and the other 'to cast them out of the Church as prophane, &c. And so for this thy suming up and concluding, God hath concluded thee with the wicked Persecutors, for the Judgement of his great Day O *Baxter*: But hold *Baxter*, thou that art thus hot, and without all fear in pleading for the Devil's Kingdom: I say when the Lord bids us, and we obey him in separating from the Wicked; is this all one with the Sin of Persecution: Oh thou unjust man, the Lord will be terrible to thee in the day of his Wrath, which is nigh at hand to come upon thee, for all thy Villany against him, and for all thy daubing deceitful words, in the beginning and end of this Direction; the Lord sees thee to be a Fighter against him, and thy Reward will be according to thy Works, as he hath said, and all the Rocks and Mountains of the wicked World, for whom thou pleadest, shall not hide thee from his stroke: As testifies the good Spirit of the Lord Jesus, in his Servant.

T. T.

Some more of the bad, and ſtrange ſayings of this Baxter *in his Book.*

Pag. 219. GOdly men are much liker to be in the right, then Ungodly men.

Anſw. This ſhews what a Stranger he is to the certainty of Godlineſs.

Pag. 220. 'Sometimes the worſer ſort of men, may hold 'faſt the Truth.

Anſw. This is a groſs Lye; for the bad cannot hold faſt the good, unleſs in Priſon, or ſo.

'If any better Perſons deny Infant *Baptiſm*, the worſer Sort 'of People would be all againſt them, and yet be in the right.

Anſw. Thus ſprinkling of Infants, for which there is no Scripture, muſt needs be wrong whoſoever hold it; and the corruption of it appears ſo much the more, becauſe the worſer Sort are ſo much for it.

'Many do take a Form of Prayer, or Liturgy, to be unlaw-'ful, meerly becauſe the moſt of the worſer Sort are for it.

Anſw. What deceit is this? If thy Hearers ſo badly taught by thee do ſuch things; yet thoſe that are taught of God, deny things, becauſe they know them to be evil in themſelves; but what Form, or Liturgy is that, which the moſt of the worſer Sort of the People are for, even that which ſpeaks peace to the Wicked, by telling them they were Regenerated by ſprinkling a little Water on their Faces, or the like, when Infants? And that they ſhall be ſaved, though they continue in ſin all their lives long: but the Hour cometh, and now is, that neither in the invented Forms of the Hypocrite's long Prayers, nor in the ſhort invented Forms and Liturgies of the Prophane, but in Spirit and Truth, as the Lord Jeſus enables them, will God be worſhipped, and ſerved by his People; for the Day is dawned, and Shaddows fly away; and as the Day doth more and more ariſe in its Glory, will all the things of vain Men paſs away, ſo be it.

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Pag. 221, The ſome of his 44. Direction by his own ſetting down runs thus.

'Ye take the Examples of religious Men, to be one of your moſt 'perilous Temptations; and therefore labour to diſcover, eſpe-'cially what are the ſins of Profeſſors, in the Age that you live in, 'that you may eſpecially watch and fortifie your Souls againſt 'them: [And adds] That ſometimes the ſtricteſt Sort run in a 'Gang after one Opinion, and ſometimes after another.

Anſw. Here I appeal to that of God in all that fear his Name, and are alive to Truth, whether this do not wholly tend to the hardening of *Pharaoh's* Heart, againſt the People of God in theſe dayes, who are in the Truth it ſelf, and not in Opinions, as the Hypocrites are? for though ſuch as are begotten into Forms of (Religion without the Truth) by the Hirelings, do never ceaſe from erring, yet the truely Religious, who are begotten to God by Chriſt, walk in the Way undefiled, which the Fools, who are upright in Heart cannot err in.

But this his telling of running in a gang, is a filthy and reproachful Speech, wholly of *Aſhdod*, and the Lord will judge thee, O Enemy, for thy work *R. B.* and therefore let all that fear God, take heed of this *Baxter's* Soul-defiling, and Heart-hardning Doctrine; for out of the dark, and wicked Kingdom, wherein he and all ſuch live, is the Lord calling his People.

And to conclude, If any would ſee this Harlot in its fine dreſs, and the crooked Serpent in its glittering colour on the Head which muſt be bruiſed, and yet with his Sting in his Tail, which is full of Venom, let them conſider that 44. Direction, which runs thus.

'Deſire the higheſt Degree of Holineſs, and to be free from 'the corruptions of the Times, but affect not to be odd, and ſin-'gular from ordinary *Chriſtians* in lawful things; for inſtance, 'If it were to go in a meaner Garb then others, and as the *Quakers*, 'not to put off the Hat; or with the *Friars*, to go bare Foot, or 'in a diſtinguiſhing Habit, that all men may ſee, and ſay; This 'is a ſingular Perſon in Religion: it is eaſie to ſee how this gra-'tifieth Pride.

Answ. But now that the Lord is arisen according to his Promise, *Isa.* 27. 1. which saith, *In that day the Lord with his sore and great and strong Sword shall punish Leviathan the peircing Serpent, even Leviathan that crooked Serpent, and he shall slay the Dragon that is in the Sea*: Therefore I say it is that the *Dragon* is so wrathful to pour forth his Floods of Persecution after the heavenly Woman, and her Man-child: and therefore it is that the crooked *Serpent* in such men (as this *Baxter* is) is so at work, every way seeking with their cunning and crafty deceitful Doctrines to peirce the Heart, the Life of Truth, by their Darts; and so with their fair colourable words, as the Apostle speaks, To deceive the hearts of the Simple and Ignorant People, but the Lord taketh the Wily in their own craftiness, and the Pit they digg for others, themselves fall into, and the Lord's Spiritual Sword of Truth pierces through all their lives; and dead in the great Sea and Puddle of their own Iniquities before the Lord, and his Saints, this day they lie: Glory to his Name the mighty God over all who is worthy.

For what more glistering and fair seeming words can the *Serpent* give, then to say: 'Desire the highest Degree of Holiness, 'and to be free from the corruptions of the Time: But that this *Baxter* intends no such thing, no nor believes that any shall ever attain to any such thing, whilst on the Earth, is most manifest by the whole current of his Doctrine; for not onely in his former Books, where he hath publickly declared, 'That sinless Per-'fection, is the Doctrine of the Devil, hatch'd in Hell, &c. But even in this very Book, it fully appears what an Enemy he is, not onely to the highest Degree, but even to Holiness it self, where amongst his other Unholy Doctrines he saith, as is before mentioned, from pag. 195. 'That there is no man alive, that 'worshippeth God without some sin, (and adds) Do you ever 'pray your selves in secret, or in your Families without sin: And a better State then this he doth not believe, that any shall here come unto; and for being free from the corruption of the Times; What hast thou to do O *Baxter* to talk of this, who art one with the corruptedst of Times, pleading for conformity, even with the Persecutors of Godliness it self? Yea, seeking by all meanes to make such, as good and excusable before the Lord

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in their Perſecutions of the Godly, as the Godly themſelves are who in obedience to God, do ſeparate from them: What is praying to God with ſin in your Hearts, the higheſt Degree of your Godlineſs? Oh Hypocrites, yea it is; And is your Conforming to the Worſhip-Actions of the Perſecutors, who take God's Name in vain, when ever they mention it in that State, no corruption? And not onely ſo, but your Oneneſs with the Times in many of their corrupt Cuſtoms of daily converſation, as every Eye ſees, no corruptions? But above all, corruption is gone forth over all the Land, even from the Teachers, ſuch as this *Baxter* is, who in words can tell others of forſaking it; For what greater corruption, then for the Prieſts to love to be called of men *Maſters, and to preach for Hire, and divine for Money, and to cry peace, peace to the Wicked; eſpecially ſuch as put into their Mouthes: but if any put not into their Mouthes, then they prepare War againſt them,* as both in *Oliver's* time and ſince they have done all *England* over, to the impoveriſhing and ſpoiling them that fear God of their Goods, and impriſoning ſeveral to death upon the ſame account; What would Chriſt (*Mat.*23.) and the Prophets, *Jeremiah*, and *Iſaiah*, and *Micah*, and the reſt, have cryed ſo vehemently againſt ſuch things, if they had not been grievous corruptions of the Times? ſee *Jer.* 5.30, 31. *Iſa.* 56. *Micah* 3. 5. &c. And ſo when the Prieſts are proud, and covetous, and cruel; What can their Followers be, but like them? It is not the Prieſts telling People, they muſt deſire after Holineſs, and forſake the corruptions of the Times, that will do any good, ſo long as the Teachers themſelves live in Unholineſs and Corruptions, and ſmite with the Fiſt of wickedneſs; for doth not that in the Conſcience ſay to ſuch? Thou that teacheſt another, why doeſt not thou teach thy ſelf: *But they have run, and God hath not ſent them, therefore* (they are ſuch Bryars, and Thiſtles, and) *cannot profit the People at all, Jer.* 23. And they ſay to every one that walkes after the Imaginations of their evil Hearts, ye ſhall have peace: But for theſe things, the Lord hath, and yet will ſeverely judge them, Head and Tail, Root and Branch, in his great Day.

And now to that which he ſaith to his Diſciples: 'Be not odd 'and ſingular from ordinary *Chriſtians* in lawful things, if it be to

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'go in a meaner Garb then others, or not to put off the Hat, 'or to go bare Foot, or in a diſtinguiſhing Habit, or ſo; this 'gratifieth Pride.

Anſw. To this I may ſay; Wo be to them that call Evil Good, and Good Evil, that account keeping on the Hat in ſimplicity of Heart to God, as we do our other Garments without contempt to any, I ſay that account and call this Evil, and yet account putting off the Hat, in honour to proud Fleſh, Good; the Apoſtle *James* ſaith, *He that hath reſpect to Perſons committeth ſin, and is convinced of the Law as a Tranſgreſſor. Jam.* 2. 9. but *Baxter* in this his pleading for the Hat, ſaith [it is lawful] but to keep Chriſt's Commands, in having reſpect to Chriſt, and not to the Perſons of Men [oddneſs and ſingularity] and ſo, though this *Baxter*, and his Fellows, condemn us for this, yet Chriſt juſtifies us, and ſo we have peace with God: And for going in a meaner Garb then others; whoſoever he intend by this, we know that *Baxter*, and all ſuch proud maſterly Teachers, are far enough from this, for they are quite out in the other extream; for if you will find Pride and Prodigality, who more notorious in the Land then the Prieſts and their Families, who live in Pride, Idleneſs, fulneſs of Bread, the ſins of *Sodom*? and the poor People ſee it, though they are forced to labour and drudge for them, as the *Iſraelites* in *Egypt*: *And ſo they ſpend their Money, for that which is not Bread, and their labours, for that which ſatisfies not their Souls*, as the Prophet of Old complain'd, and that which is moſt ſad, they muſt do it by force; for if the People do ſee them to be totally void of Grace in their lives, yet according to *Baxter's* Doctrine, they muſt not take them for no Miniſters, how ever they muſt be at coſt with them, to maintain them in their Pride and Idleneſs, or elſe look for a Priſon, or ſpoiling of their Goods, and the like; but the Lord hath ſhaken his Hand at ſuch diſhoneſt Gain. But as for a diſtinguiſhing Habit, which this *Baxter* charges upon the *Friars*; How is it that he could not ſee himſelf, and his Brethren, in their diſtinguiſhing Habits of black Gowns, black Cloathes, Tippets, Hoods, Surplices, and the like? Oh, theſe unjuſt men, who are all eye abroad, and none at home; but this was ever the nature of ſuch as were out of Chriſt's Doctrine. Alſo whereas this

Baxter

Baxter by these words [That all may see, and say, this is a singular Person in Religion] doth endeavour to make People believe, that, our not putting off our Hats (which we do meerly in obedience to God, who commands us not to honour proud Flesh) is done for a selfish end, and in our own wills, or so, to get a Name, is such a piece of haughtiness and foolishness in him, that nothing but meer Envy could have taught him such a piece of unreasonableness; for who is there, that sees not the contrary effect to come of our not putting of our Hat, to what *Baxter* here sets down? For it is so far from getting us a Name of being religious amongst men, that they do as it were with one Mouth cry out against us, unmannerly Fellows, and the like, for it: And truely, but that the pure fear of God strengthens us, it were impossible for us to bear the Reproaches, Fineings, and Beatings, and daily cross that attends this very same thing; so that to cross proud Flesh in this one thing, exposes the poor Creature to great Tryals in these degenerate Dayes, even amongst them that profess Christ (who made himself of no reputation in this World) from whom one might expect better usage, for so harmless a thing: But as Christ and his Apostles, and Disciples found, no better usage amongst the professing *Jews* of those dayes, for doing the Will of God: So we are even made content to undergo all things for the Truth's sake from our own Country Men and Professors in these dayes, even from all who profess the Letter, and want the Life and Vertue of what they do profess: And praised be God for ever, who through his Grace gives our Souls the Victory; but as for this *Baxter* and his Followers, who are so full of that earthly faln wisdom, which receives honour of men, and judges of things according to the Flesh; I say, for them to seek God's Honour, and glorifie him in such low contemptible things, as this is, is at present far from them; but to put off the Hat in honour to proud Flesh, *And to love greetings in the Markets, and to go in long Robes, as the old Pharisees did, And to be called of men Master*, and the like, which gets praise and applause of the World, though Christ forbid it never so much, I say these things they like better, the more is the pitty; see *Mat.* 23. and so it appears who are in the Selfishness, Pride and Hypocrisie, and who are not, and so is the Scripture fulfilled which saith,

ſaith, *In that day it ſhall be ſeen, who are they that fear God, and who not*; Glory to God for his unſpeakable Gift, and not unto us, but to thy Name be the Praiſe O Lord.

What would this *Baxter* (if he had been in thoſe dayes) have ſaid of Chriſt, of whom it was ſaid, *That he taught the Way of God truely, and regarded not the Perſons of Men*, (then ſurely he put not off his Hat in honour to proud Fleſh, as ye do) I ſay, would not this *Baxter* have called him ſome odd conceited ſingular proud Fellow, as his Predeceſſors the *Phariſees* of thoſe dayes (*Who received Honour one of an other*) did? no queſtion but he would; for if he do thus to us his Servants, What would he have done to him our Lord and Maſter? but happy are all they in this day, who chuſe rather to ſuffer the Affliction and Reproach with Chriſt and his People, then to enjoy the Pleaſures of ſin, which are but for a Seaſon; ſo be it.

ALſo becauſe this *R. Baxter* in pag. 27. of his *Preface* ſaith, 'That People are far more averſe (that is contrary or a-'gainſt) to Communion or Concord with the Pariſh Churches, 'then the conforming Miniſters are; and yet he ſeems in his *Epiſtle* to *Bryan's* Book, to be unwilling that People ſhould think he hath conformed, though he hath pleaded for it, and againſt ſeparating from the Pariſh Aſſemblies and Worſhips, as now manag'd, and alſo ſeeing that *Bryan*, as he ſaith, is, or was ſilenced for nonconformity himſelf: I deſire all that reads theſe Lines, to take notice of what a ſtrange uneven and unrighteous Spirit theſe men are of in their creeping, and twiſting, and twining to and fro; yet the Eye of the Lord, and his Bleſſed Spirit in his Children this day doth eaſily ſpy them out: Sometimes they are all for Conformity, and againſt Separation by any means, and plead the *Common-Prayer*-Peoples Cauſe with all their might, as it were; and yet preſently they are all on a fire againſt any that ſhall think they are Conformiſts: Nay, ſays *Baxter*, 'How can any judge 'him to be a Conformiſt, who is ſilenced for Nonconformity? But if this *Baxter* (ſometime a Head to thoſe called *Presbyterians* at and about *Kidderminſter*) and *Bryan* of the ſame nature, ſometimes a Teacher at *Coventry*, be not conformed, or be not yet Conformiſts, as well as others of their Brethren, who have long

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ſince licked up their Vomit, the old *Common-Prayer* Service, which they vomited up in *Oliver's* time, becauſe it hindred them then from ſwallowing the Peoples Labours; and ſeeing they plead ſo ſhameleſly for it, and alſo ſeeing this *Baxter*, in expreſs words confeſſeth, 'That they are not ſo much againſt Conformity with 'the *Common-Prayer* Service, as the People are; What may be the Reaſon of this ſtrange thing, to wit; 'That they do not in 'all things conform; to wit, in Deed and Practice, as well as in words, ſave only, as is plain to me, this; to wit, becauſe they judge that their Admirers are not yet ſufficiently wearied out with keeping off, nor ſufficiently moulded and fitted in their Minds for coming in; and therefore they have lingred, and may do yet linger a while longer before they do openly, and before all appear Conformiſts, deſiring if poſſible to ſee the People in before them; for theſe two chief *Presbyterian* Prieſts, ſo called, are wholly already in the Pariſh Stuff, in their Judgement, and with their Minds and Hearts already, or at leſt would be thought ſo to be by the wicked World, of whom they are Lovers: Yet they ſee not how to vend their flattering Doctrines, if their Admirers conform not, and come not in with them, or rather be not in the Pit before them; ſo weak and wretched a thing is man, yea, the beſt ſeeming of the Sons of Men, out of the Truth; oh, how truely fulfilled by theſe men, are thoſe words of the Apoſtle, where he ſpeaking of the falſe hypocritical out-ſide-Teachers of that Time, ſaith, *With good words, and fair ſpeeches, they deceive the Hearts of the Simple*? Therefore ever praiſed be Chriſt, who hath opened our Eyes to ſee, and perſwaded our Hearts, to avoid ſuch Wolves in Sheeps-clothing, as this *Baxter*, and *Bryan* are; For, what finer, and higher Talk, or Skin, or Clothing can the Wolf get, then to make Sermons of dwelling with God, and the like, as this *Bryan* doth? when its manifeſt, he neither knows God, nor his Way, nor his dwelling-Place; but is inwardly ravened, from that good and Bleſſed Spirit of Truth and Honeſty which ſhould commend him to God. The Wolves nature in *R. Baxter* is already in this Writing ſet down and manifeſt; and now I come in the Light of the Lord, to make manifeſt ſome of his Brother *Bryan's*. And firſt ſhall ſet down that blaſphemous Paſſage of his, in p. 291. and 292. of his ſixth Sermon,

in that Book of his intituled Dwelling with God, &c. where he ſaith, 'I am not ignorant, that many of you, whoſe Habitation, 'I queſtion not but the Lord is; who have your Habitation in ſe-'veral Countries of this Kingdom, have drunk a deep Prejudice, 'againſt all the Parochial Congregations; whereof you are 'legal Members, and where all you were baptized, and thereby 'were made the Members of Chriſt, the Children of God, and 'Heirs of his Kingdom: I fear ſome of you will ſtartle at theſe 'expreſſions, found in the *Common-Prayer*: But if you conſult 'the Holy Scriptures, you will find them warranted in a ſacra-'mental Sence; and your prejudice hath ſo far wrought upon 'you, that you have forſaken the aſſembling of your ſelves toge-'ther with your Neigbours, in the publick Meeting-places; thus far this *Bryan*.

Anſwer, But ever praiſed be the Lord, who hath delivered us from the mouthes of ſuch manifeſt Wolves, as theſe are, who in times paſt were hidden, but are now fully ſeen, (who, though his Brother *Baxter* ſayes, his Mouth was ſtopt, or ſilenced for not conforming, yet here it ſeems it is wide open ſtill, according to his and their cuſtom, to manifeſt his folly and wicked-in-ſide againſt the Truth; and for deceit) that the Simple-hearted might forever be warned, from following ſuch any more; for who would have thought, that ever (him called) Doctor *Bryan* of *Coventry*, and *Richard* (called *Mr.*) *Baxter* of *Kidderminſter*, who were ſo promoted in *Oliver's* time, for conformity to *Oliver's Laws*, and Religion, in oppoſition to the *Preſtues*, and their *Common-Prayer*, ſhould now with a little blaſt of mens Breath, be ſilenced (as *Baxter's* Epiſtle to his Book ſaith) for a time, and ſo ſhattered, and confounded with the fall; that when they awaked, and got a little Breath, that they ſhould for fear of men, be ſo transformed into other ſhapes, as not to be aſhamed, to get into their Monthes blaſphemous words [of making People Members of Chriſt, Children of God, and Heirs of his Kingdom] by having a little Water ſprinkled on their Faces by a man-made-Prieſt; when they were Infants, and underſtood nothing; then which paſſage, there is not any paſſage in the *Liturgy*, or *Common-Service-Book*, nay, nor in any Book in the World whatſoever, more contrary to the Scriptures of Truth, as all

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ſober Minded People well underſtand, yea, and this *Bryan* himſelf knows in his own Conſcience, that they are not ſound words, though he moſt notoriouſly, and falſely ſay, to pleaſe the preſent Evil World [with all that the holy Scriptures warrant them in a ſacramental Sence.] But I deſire that all People, who fear the Lord, would take heed of ſuch dangerous Hereſies, for the Scriptures of Truth, do not allow of Falſhood, in any Sence at all, for its abſolutely falſe in the ſight of God, and to all good Men, that Infants by any ſuch outward ſprinkling, or doing (as they call Baptiſm) are made the Children of God, Members of Chriſt, Heirs of his Kingdom: ſeeing the Scripture no where commands any ſuch thing; but ſaith, *That except People be born from above, they cannot ſee the Kingdom of God*: But the Day is dawned, that makes all things manifeſt, praiſes to God: And therefore People conſider what a wretchedneſs thoſe are under, who follow ſuch blind Guides, as turn and change with every Time, and can be any thing, or nothing in appearance, ſo that they can but keep up their Name amongſt men? What was the *Common-Prayer*, and ſuch things, ſo odious and damnable a thing in the Eyes of theſe Prieſts in *Oliver's* Time? And is it now, yea the worſt part of it, became ſuch an Idol in their Eyes, as that thoſe that dwelt in God, muſt be condemned of deep prejudice for not conformity to it; What will not that ſpirit that climbs over the Door, and never was ſent of God to preach the Goſpel ſay, or unſay, ſo as it can but pleaſe the preſent Times? But Oh thou, blaſphemous *Bryan*, the Accuſer of the Brethren, can thoſe that dwell with God deny to conform to that Worſhip or Service which is of God: And therefore it is ſafely and truely concluded, that the *Pariſh-Service* thou pleads for, is not of God, becauſe for conſcience to God, with whom they dwell, they cannot conform to it: but, Oh how the *Serpent* creeps upon his Belly to do miſchief, by ſeeking to perſwade the conſciencious People, 'That by their not joyning with the Pariſh Worſhips, 'and Aſſemblies, they open their Mouthes wide to caſt a Stan-'dal upon their Perſons, as prophane, and upon the ſtrict Pro-'feſſion of walking preciſely according to the written Word, 'which they think (ſayes this *Bryan*, in that pag. 292. of his Book) 'gives you no warrant for your Separation, &c. And then down

upon his Belly he goes, saying, 'My humble and earnest request 'to you is, to lay aside your prejudice, and examine by the good 'Word, whether your separation be not sinful?

Answ. To which I answer in the Word of the Lord; Blessed for ever, that we, who for the Work and Word of the Lord in our Hearts and Mouthes, are by the sinful Parishes of *England*, and elsewhere, disdained, and scornfully called *Quakers*, are not separated from them because of any prejudice, or the like, against them; but God who by his Everlasting Light of Truth hath shewed us the Evil of their Doings, and of our own, when we worshipped we knew not what amongst them; he, I say, hath separated us from them, and joyned us to himself in Christ Jesus, where, with him our Dwelling is indeed, (though *Bryan* think not so) praised be the Name of our most holy Lord God for evermore: And so we are not yet to examine, whether our separation be sinful, or nay; for that is done, and we do know it to be good, according to the good Word from the beginning, most certainly: And so the offence which the Parish-worshippers take, is offence without all cause on our parts given; and so it is no other, then the Unbelievers took in all Generations, against them that feared God, as the *Jews* were offended at Christ and his Apostles, yea, and all Christians in those dayes, because they could not worship with their Neigbours in their Superstitions, as this *Bryan* would have us; and not onely so, but they killed Christ, and his Apostles, and grievously persecuted the Christians for their separation then, as they do us at this day; and so the reproach of Christ, is to us great Riches, and the Persecutors God will examine, and judge; And as *Moses* did chuse rather to suffer Affliction with the People of God, then to enjoy *Egypt's* Glory for a Season, so blessed are all, that with us are perswaded in their Hearts, to follow the Lamb whereso'ever he goes, not heeding what the Wicked say, or judge of them; but as the Apostle exhorts, looking at Jesus the Author, and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, and despised the Shame; and so through all the Tryals and Persecutions of this World, enter into God's Glory, where none can come to make afraid.

But if there be any, who through prejudice (as this *Bryan* speaks)

ſpeaks) and not by the Spirit of the Lord, are ſeparated from the Pariſh-Worſhip; it is neceſſary for ſuch, to ſee to themſelves, and conſider, leſt their return be as ſhameful, as their ſeparation was ſinful, (like this *Bryan* and *Baxter*) who it ſeems all this while, have been no real and true Separatiſts to God; but have been onely in the ſelf-ſeparation according to the will and force of Times: For though the poor deceived Followers of ſuch men be at preſent more averſe from joyning with the Superſtitions of the Times, then your Hearers are (as *Baxter* ſayes) yet if you grow not out of their rotten Root, into the Root Chriſt Jeſus, you will be weary, and faint in your Way, before the end: but let all know, that theſe ſelf-ſeparatiſts, who have not their Birth of God, are no real Dwellers with God, though this *Bryan* its like had an Eye eſpecially to ſuch in his words, and to whom its like in a ſpecial manner he applies his fawning flattering words and deſires; But what's the Reaſon, may we ſay again, that theſe non-conforming Miniſters by *Baxter's* report, are not ſo much againſt the Pariſh-Way of Worſhip, as now managed, as their Hearers are, ſave onely their groſs Hypocriſie, and ſelf-ſeeking nature, and double mind, as was hinted before? for they have carried the People in hand, that they would ſuffer; yea, what would they not ſuffer, rather then conform; and now behold how this Teacher of Teachers (*Baxter*) hath bewrayed their Nakedneſs: O People, People, who have been long deceived by ſuch double-minded-ones (who are unſtable in all their Wayes) that you would turn your Minds from them, to the true Light of Jeſus Chriſt in your Conſcience, that with it you might firſt ſee your ſelves, and ſo growing up in that true Light, you might come to ſee Jeſus Chriſt, who never fell, nor never changeth, to be your Teacher and Miniſter; and ſo come from off the Barren Mountains, whether theſe, & the like, deceitful men (*Baxter* and *Bryan*) have led you, and left you; for now is the Lord making unto all People a Feaſt of fat Things, of Wine on the Lees well refined, ever praiſed be his Name for it: And now, if after all the Light that the Lord hath ſet up in this day, you will not be warned, to come into the Liberty of the Sons of God, and ſo accept of God's Freedom in his Son freely tendered you; what remaines? but if you be faſt-

&c

ned more in the Pit of Darkness with all Unbelievers, it is just.

But whereas this *Baxter* tells of his Brother *Bryan's* silencing formerly for not conforming, it had been well for him, that he had been silent still, rather then have opened his Mouth thus to the dishonour of God, and strengthning Deceivers in the Deceitful, and so to the everlasting Shame and Confusion of his own Face; and all his raking up something here and there, as he could get hold of it in his dark Imaginations, for Parish conformity, it is so nothing to the purpose, and so well seen to be so, by all that are not wilfully blind, that it serves onely to discover his own nakedness, and rotten inside, as notonely by what hath been already said, but by what also now follows doth further appear, as in page 295. is set down, where he saith

'It is no sufficient warrant to separate from a Church, be-
'cause it is guilty of such Sins and Corruptions as deserves
'God should forsake it, for which he hath threatned in his Word,
'that he will forsake it (here by the way take notice, that this *Bryan* here considered not, that he fully makes manifest the Hypocrisie of his Brother *Baxter*, who talks of his Hearers forsaking the Corruptions of the Times, and yet is one with this *Bryan* in perswading them to joyn with such a Body, as is so corrupt, that deserves that God should, yea, and hath threatned that he will forsake them) but to go on, *Bryan* saith, 'Yet Peo-
'ple should not forsake that bad Company, till it appear that
'God hath put in execution, that which he justly threatned, we
'ought to acknowledge it, and receive it as his House, and not re-
'fuse to dwell with him in it, for shall man be holier then God?
'And hate corruption more then he? And we may not communi-
'cate with it, by consenting to any Corruptions that are or shall
'be detected, or proved to be in it.

Answ. To which strange Doctrine of this *Bryan*, to which *Baxter* in his *Epistle* says, Amen, I say, in the first place, it is absolute Blasphemy against the Holy Name and Nature of God, either to say, or imagine, that God dwells with such a People as are guilty of such Sins and Corruptions, as this *Bryan* here speaks of; and how far unlike this *Bryan's* spirit is to the spirit of the Prophets, who said, *God is of purer Eyes*,

then to behold Iniquity; and your sins have separated betwixt you and your God: and the Apostle saith expressly, *That those that would have God to dwell in them* (and its certain God dwells with none, but as he dwells in them) *they must be separated, and touch no unclean thing*, 2 *Cor.* 6. 16, 17, 18. And doth the Lord command us, to come out from amongst the Unclean? And will he himself, the holy One of *Israel* dwell with the Unclean, yea with such as are guilty of such Sins and Corruptions as deserve, that God should forsake them for them; yea for which God hath threatned in his Word, that he will forsake them? And certainly there can be no Way, nor Meanes to stay or hinder the Execution of God's Judgments threatned and deserved, but by forsaking those Sins, and Corruptions, which such People are guilty of, which the People of *England* (that this *Bryan*) would have us, and others to joyn with, are far from; for, *O England, England*, thou and thy Parishes are they that will not come to Christ, that they might have Life, but persecutes them (with all unreasonableness, and cruel usages) that the Lord hath raised up, to forewarn thee of his Judgments: and so thy House being left desolate of God, and goodness, we are not more holy then God, nor hate Corruption more then he, in our separating from thee, as this wicked man *Bryan* would have thee falsly believe; but in our separating from thee, we do the Lord's Command, and follow his blessed Example; and so we cannot receive that for God's House, which he dwells not in: And so thou art a false Witness, *O Bryan*, and a Blasphemer of God and his Tabernacle; for the Temple and Tabernacle of God is holy; which Temple are his holy Members and Body the True Church; not *Babylon*, the False, Sinful and Corrupted Church, which *Baxter*, and *Bryan* pleads for: and if any defile the Temple of God, saith the Apostle, him will God (not call his House, and dwelling place, but) destroy, 1 *Cor.* 3. 17.

Again, How shall this gross Contradiction, which this twisting twinding *Serpent* makes, be salved? For this *Bryan* one while sayes, Its to be holier then God, to separate from such a sinful corrupt Sort, as deserves God's Judgments: And yet with the same Mouth saith, We may not communicate with them,

them, by consenting to any Corruptions that are, or shall be detected, or proved to be in such a People; What joyn with a manifest Corrupted Body, whose very Prayers (by their own confession) are not without sin, and not so much as consent to any of their Corruptions? What a joyning is this, when it must not be a joyning; no, not so much as in the consent; What gross dark Contradiction is here (and now to bring this a little home to the business of *England*) a Doctor (so called) and Pleader for Conformity, and Communion with the Parish-Worshippers of *England*, which are detected, and manifestly proved; yea, and not onely by their words, but by their own Confession also, to be miserable Offenders against God; yea, so guilty, and full of sins and corruptions, from the crown of the Head, to the Soles of their Feet, as that they have no Health, nor Soundness at all in them, would have us conform to them; and yet he saith, We may not communicate with them, by consenting to any of their proved Corruptions: Then I say, If we may not have Fellowship with them in their Corruptions, no, not so much as by consent; then we must not have Fellowship with them at all, for they and their Corruptions are one; for saith Christ, *Ye are of your Father the Devil, for his Works ye will do:* But saith *Bryan*, Christ was a Member of this Church (as he calls it) of those wicked *Jews*; because he was circumcised, and frequented the Temple, and eat the Passover, or so; then which saying of this *Bryan*, nothing can be more false and blasphemous; for what, though Christ was circumcised, and went sometimes into the Temple, and eat the Passover, or so, which had been Ordinances of God for their time, and were Shaddows of good Things to come; what is that to prove Christ a Member of that Body, whose House was left unto them desolate, and who were headed by the Devil, which at length put them on to murder him? O sad, that ever People in their love of the World should be so blind! but what is Christ's conforming to the Shaddows of the *Law*, which God gave for that time, and by him to be fulfilled, and so ended, to your requiring us to conform to you in that, or those Things which God never ordained? as sprinkling of Infants; and not onely so, but teaching for Doctrine, that you make them thereby the

Children

Children of God, Members of Christ, and Heirs of his Kingdom; and also your giving *David's* Psalms in Rhime and Meeter, to the wicked World, to sing to God's dishonour: And to hear a proud Man, and covetous man (who is an Idolator) preach and pray, whom God never sent; yea, and to maintain him in his sins, contrary to all Reason and Religion? also how can we conform to you in your corruptions of respecting Persons, and of having mens Persons in admiration because of advantage? contrary to the express Doctrine of the Apostle, which saith, *Jam.* 2. 1. *&c. Have not the Faith of our Lord Jesus Christ the Lord of Glory, with respect of Persons*: yea, and plead for their Transgressions, yea, how can we conform to such, as under the Name of *Christians*, do live manifestly in the sins of the *Heathen*; as *Fornication*, *Covetousness*, *Idolatry*, *Drunkeness*, *and are Railers*, *and Extortioners*, *and lovers of Pleasures more then lovers of God*: from whom the Apostle bids us *turn away*? 2. *Tim.* 3. and 1 *Cor.* 5. 11. &c. with whom he forbids us to eat: and yet with such, both *Baxter* and *Bryan*, for all their former seeming hypocritical zeal, would now have us to communicate, yet not so much as consent to their Corruptions, neither as their daubing contradicting Doctrine seems willing to have: then I say, we must neither have fellowship with them in their Worship-Actions, (as *Baxter* calls them) nor in their ordinary Conversation, for all is corrupt; for what greater assent or consent can we give, then by joyning with them, or practising such things openly: but its better to obey God then Man, both in this, and all things, and as the Lord said to *Jeremiah*, so in this case hath he said to us: *Let them return to thee, but return not thou to them*; for what fellowship hath Light with Darkness, or the Temple of God with Idols?

And now I come a little to set before you poor People, who have been deceived by such men as this *Baxter* and *Bryan* are, something of the answer they give to the Arguments of the zealous People of old (called *Brownists*, or so) who could not for Conscience sake conform to their *Common-Prayer*, *&c.* Their Objection saith *Bryan*, in page 207. of his Book was this, to wit:

"That the People of *England* were never rightly called; for

in the beginning of the Queens (to wit, *Elizabeths*) Reign, they were by her Command and Proclamation compelled to embrace the *Protestant Religion*, and to conform to God's Worship: whereas in the new Testament we have no Example of People compelled to the Service of God: Christ commanding Fisher-Men to convert Souls by preaching, not Princes to make Disciples by compulsion; therefore the Church of Christ (*England* he should have said; for who ever denyed the Church of Christ) had no right constitution?

But now see the wretched Answer of this *Bryan* to the said Objection of the old Non-conformists.

'If we speak (saith he) of a Church first planted; the People of such a Nation are first called by the Word, before they come to be a Church: but it is not so (saith he) of a Country, where for a long time true Religion hath been professed, which is our case: and as to that part of the Objection, that there is no such Example in the New-Testament.

'First, The Magistrates were then Enemies to the Christian Religion.

'Secondly, (saith he) It sufficeth that we have Examples in the Old-Testament, 2 *Kings* 23. 21, 2 *Chron.* 15. 13, and 33. 16. and 34. 33. nor have (saith he) Christian Princes less Power in their Dominion to abolish Idolatry, and by Laws and Penalties, to compel their Subjects where there is a parity of Reason.

And after this, *Bryan* having wearied himself, with setting down several words, to and against, both what the Conformists said for, and the Non-conformists said against these Things: he takes breath, and sayes, he returns to satisfie the Objection, to wit, the Objection before mentioned about Separation, with such words as these.

'It is not necessary and generally true (saith he) of all the Members of the Visible Church, that they be called by the Word.

Answ. To which I answer on behalf of Truth; That it is the great Love, and tender Mercy of God to our Souls, that he hath delivered us from under such men, as this *Bryan* and *Baxter* are, who know nothing as they ought to know; but professing themselves to be wise, are become most foolish and bruitish in their

minds and words, by such false, and soul-destoying Doctrines as these; affirming, that People may be called into the visible Church without the Word; and if one ask him, if not by the Word; by what then? His answer is, by sprinkling, when Infants, or for fear of Man: But what, are these Calls into the visible Church? A strange Church must that needs be for certain, where People are called into it without God's Word; for certain its none of God's Church, into which People are called, without his Word: Its the visible Company of such as know not God, thou shouldst have said: for God's Church are the Faithful; and their Faith cometh by hearing, and hearing by the Word of God, and not without it: But, oh the Desolation that such Doctrine as this of *Bryan* and *Baxter* hath made amongst the poor People, whose Eyes are not fully opened to see their deceits.

Also this Antichristian Doctrine being laid as a Foundation in their House, it is no wonder to hear this *Bryan* say, pag. 301. That Ignorant and Prophane Persons have alwayes been in the Church, and ever will be, at least, till Christ comes the second Time.

But by all these unsound, unchristian and ignorant sayings, it fully appears, that this *Bryan* is one of them, who have neither seen nor known Christ; seeing he would bring in the *Heathen* into the Temple without the Word: and so, who is more ignorant and prophane, then this Priest *Bryan* himself, as also his Brother *Baxter*, who is not ashamed to make such a one a Tutor, or Father of Ministers, who is ignorant of the very Door and entrance into the Church, and of Christ's second coming? nay who is ignorant of his first appearance, which was for Judgment, even to whip the Buyers and Sellers, and all prophane Ones out of his House, as he said himself, *For Judgment come I into this World*: And so, What Pastors or Teachers can such Tutor, as are so ignorant of Christ's Kingdom; and so admit the Ignorant and Prophane into their Church, (or Cage of unclean Birds) for the Church of Christ, which is visibly seen, and known by the Spiritual Eye to be his Body, is holy, and into it can no unclean thing enter, as saith Scripture, *Revel.* 21. 27. but into the World's Church may, both ignorant and

prophane enter and dwell; but at such dishonest Gain, as is gotten by such Doctrines as this of *Bryan* and *Baxter*, hath the Lord long shaken his Hand; Is this your Ware that you sell to the People at so dear a rate? Is this your Straw and Stubble, that you feed them with? But no man of any understanding in heavenly matters, will buy any more of your Merchandize forever. For God is come to teach his People himself, and the Spirit of God is felt and witnessed amongst us, praised be God; yea, and in our very Hearts to teach us, and by which we feel Christ come again the second Time without sin to Salvation, according to his holy Promises, and by whose all powerful Word of Faith and heavenly Presence in us, are we joyned together unto him, in one holy Body, glory to his Name over all, for he is worthy, so be it.

And for that saying, 'That Christian Princes have not less 'Power to abolish Idolatry, and by Law and Penalties, to compel their Subjects in matters of Religion, where there is a parity 'of reason, then the *Jewish* Kings under that Law had.

I Answer, and say, That all are not Christians, who are so called; and this crying up the Worldly Magistrates Power in matters Spiritual, is the onely in-let into Persecution of the tender Hearted People of God, who cannot bow to every thing the World sets up, yea, though it come under the name or shew of Christian Religion; and if the Image be of Gold never so goodly, yet wanting Life and Power, they cannot bow to it. I say, they who preach up the worldly Princes under what Name soever, to have power over the Consciences of People in matters purely Spiritual (as the whole Body of Christian Religion is) are Antichristian, and the great Enemies of that Liberty which Christ hath purchased for his People, and which the Apostles sealed unto with their Blood, saying in such cases, *Let every man be fully perswaded in his own Heart*; And who art thou that judges (much less forcest and compellest as *Bryan* and *Baxter's* Doctrine would have it) another? to his own Master (to wit, God the Judge of all) he standeth, or falleth, see *Rom.* 14th. at large; but what account will these Daubers give to the Lord for all the Innocent Blood they have caused to be shed these many hundred Years? it is sad to consider: For though such Ma-

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giſtrates as are evil inclined, are not free, yet the falſe Teachers, who by their Lyes ſtir up, yea, and bring forth that evil inclination into real actings againſt the good, ſhall receive the greater Condemnation: and yet notwithſtanding all the evil, both in the one and in the other, the Lord will certainly carry on his great Work to his own praiſe, which he hath begun, glory to his Name for ever: And the Beaſt, Whore and falſe Prophet, ſhall alive together be caſt into the Lake prepared for them, and into the Pit which they had digged for others, ſo be it.

Alſo whereas he ſaith, 'That it ſufficeth, that we have examples in the old Teſtament for the Magiſtrates Power in 'Church matters, though none in the new Teſtament, or ſo. I ſay, it is no more true, then if we ſhould reaſon for an outward worldly Temple, and Sacrifices, and Circumciſion now, becauſe there is examples of theſe things in the old Teſtament; and for revenge and retaliation now, becauſe it is mentioned in the old, juſt contrary to Chriſt; *For though it hath been ſaid of old* (ſaith Chriſt) *an Eye for an Eye, and a Tooth for a Tooth; yet I ſay to you, my Diſciples, under the New Covenant: If any Man ſmite you on the one Cheek, turn to him the other*; and the Apoſtle ſaith, *Dearly beloved, avenge not your ſelves; but if thy Enemy hunger, feed him, &c.* and ſo Chriſt being come, and all Power in Heaven and Earth given him; Is not he in theſe Spiritual matters relating to the very Soul and Conſcience, the onely Lord, Law-giver and King, and Supream, and ought of right to rule in his own Houſe and Temple, which is in Man, and thoſe that will not that he ſhould rule, muſt bow before him, and be aſhamed before his Face, as ſaith Scripture, 2 *Theſ.* 2.

So that now the Son of God being come, and ſeated by right of inheritance, the true King and Heir upon *David's* Throne, to rule in Righteouſneſs forever in the Hearts of his Children; he commands the true Seed of *Iſrael*, to obey his heavenly Voice, Law and Doctrine, ſpoken and written within, as thoſe outward and typical Kings did, command the fleſhly Seed of *Abraham* to keep *Moſes's* Law, written without: and as thoſe that obeyed not that outward *Law* of *Moſes*, were

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lyable to the puniſhment of that *Law*; ſo they now that obey not Chriſt's Spiritual Law written in the Heart and Conſcience by his holy Power, are lyable to the Eternal Judgment of Jeſus Chriſt, the Judge of Quick and Dead, as he ſaith, *The Father judges no Man, but hath committed all Judgment to the Son*: and as for the worldly Magiſtrate, he is to rule in outward things, betwixt man and man, to ſee that every one, as to the Body and outward Eſtate, be well beheaved one towards another, and not to bear the Sword in vain, as hath been too much in uſe, even amongſt them called *Chriſtian*-Magiſtrates, as well as others; from whence it hath come to paſs, that for the ſake of the Poor, whom the worldly Powers have oppreſſed, as well in Temporals as Spirituals, the Lord hath overturned them, one Sort after another, as they were found in the abuſe of that Power and Truſt, which was put into their Hands, for the protection of, and encouragement and praiſe of the Good, and puniſhment of the Evil-Doers; but not the contrary; according to that of the Prophet.

I will overturn, overturn, overturn, till he come, whoſe Right it is: And ſo until Truth, Righteouſneſs, Goodneſs, Equity and Juſtice rule, both in the Hearts and Lives of the Children of Men, there will neither be Peace, nor Eſtabliſhment of any thing; but as a Wheel will the whole Earth be, from Generation to Generation, ſaith the Spirit, who is the ſweet Orderer in all things, for the holy Seed's ſake: glory to his Name forever.

And ſo in the Love and Kindneſs of the Lord God, have I been thus enabled for the Truth, and the poor People's ſake, to lay open ſomething of the Deceits, and groſs Hypocriſie of theſe two Men, called *Baxter* and *Bryan*, who have long under a Cover or Vizard of Holineſs, deceived the unſtable Souls of many: but now the Covering being rent off, their Wolfiſh nature is fully manifeſt; glory to the Lord, the good Work-man over all forever, ſo be it.

T. T.

THE END.

William Pulle bocks